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A  
TREATISE  
ON  
EDUCATION.

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THE

EDUCATION

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A  
TREATISE  
ON  
EDUCATION.  
IN TWO PARTS.

WITH THE  
AUTHOR'S METHOD OF INSTRUCTION,  
*While he taught the School of Dumfries ;*

AND  
A VIEW OF OTHER BOOKS ON EDUCATION.

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THE FIFTH EDITION, IMPROVED AND ENLARGED.

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By GEORGE CHAPMAN, LL.D.

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## P R E F A C E.

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**T**HE Education of Youth has a powerful influence on human happiness. Though this influence has been acknowledged by all, the methods which are generally pursued in conducting Education, need still to be reformed, or may be much improved. To promote this valuable purpose is the chief design of the following sheets.

In the first part of this work, the author has, among other things, pointed out errors which are frequently committed in educating children; and he has shewn the  
nature



nature and degrees of Education necessary to the lower ranks of mankind.

In the second part, he has given several directions about the Education of children in general. He has also laid down a plan of study for children at school, adapting it to the gradual progress of the mind.

He has avoided all chimerical ideas, and studied to bring into a small compass, whatever he thought worthy of the public attention, whether observed by himself, or delivered by others. He would willingly be of use to those parents, especially, who have neither time nor opportunity to search through the many volumes which have been written on this subject.

For this purpose, he has given a short View of several books which have been written since this Treatise was first published,

ed, and of some which had appeared formerly, but had not then fallen into his hands. By comparing the different plans of Education, parents will be more able to judge for themselves.

He has subjoined a detail of his own method of instruction, while he taught the school of Dumfries. He is not ignorant that other methods have succeeded also; but he thinks that, if experienced teachers were to publish, more frequently, the methods which they pursue, what is erroneous, or defective in any, would be more easily discovered, and a way would be opened for rectifying the one, and supplying the other.

The success which attended the former editions of this Treatise, encourages the author to publish it a Fifth time, improved and considerably enlarged.

Peace



Peace being now happily restored, He indulges the fond hope that the right education of youth will, more particularly, engage the public attention. The Wisdom of the State, if directed to this national object, would soon devise the best plan : the virtuous education of the lower ranks would form a valuable part of that plan ; and it would render the important Charge of Government mutually delightful. That Prince, then, who, without encroaching on the natural rights of parents, shall, by suitable encouragement, render the labours of the public teachers, already established, more pleasant and more effectual, and shall establish others where they are wanted, will receive the sweetest reward of his fatherly care in the affection of a virtuous and happy people, and will deserve a distinguished place among the benefactors of mankind.

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## ERRATA

Part I. page 27. line 16. *for* it is, *read* is it.

— 70. — 21. *for* medecines, *r.* medicines,

— 135. — 5. *for* bu, *r.* but.

— 140. — 20. *for* The, *r.* This.

— 144. — 16. *for* should, *r.* would.

— 159. — 19. *for* to, *r.* into.

Sketch — 25. — 15. *for* ten, *r.* nine or ten.

— 46. — ult. dele, as, before warmed.

View — 81. — 8. *for* perodically, *r.* periodically.

16. *for* administred, *r.* administered.

— 106. — 28. *for* number nouns, *r.* number of nouns,

A  
T R E A T I S E  
O N  
E D U C A T I O N.

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P A R T I.  
AN ESSAY ON EDUCATION.

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S E C T I O N I.

*General Reflections.*

**M**AN is eminently distinguished among the inhabitants of this globe. He derives this distinction from the structure and aspect of his body, and still more from the powers and affections of his mind.

The mind indeed seems to have but few ideas at first, and even to be indebted for these to external objects. But the noble and extensive powers

**B**

with



with which it is endued, discover themselves by degrees, and render it highly susceptible of improvement. This improvement is closely connected with the perfection and happiness of mankind :—If the mind be darkened by error, and corrupted by vice, we shall be miserable, as well as mean ; if it be enlightened by knowledge, and formed to virtue, we shall more easily support the natural evils of life, and we shall open to ourselves the truest and the largest sources of happiness.

Hence it appears, that of all the objects which can attract our attention, there is none so interesting as the mind itself.—And hence it is, that those who have the charge of youth ought, in a particular manner, to study the nature of the human mind. They should trace it in all its different appearances, and observe it, with a still more curious and attentive eye, in the first and most uncorrupted season of life. They should attend to its gradual openings ; they should assist it in its exertions, and supply it with proper materials of knowledge. Beginning

ning with the natural objects with which a child is surrounded, they should teach him how to discover their more obvious and useful qualities; then they should point out the changes made upon them by human industry, and the purposes for which such changes are made. Discoveries of this kind, and explanations as the children advance in age, and as the objects present themselves to their notice, will excite their curiosity, and instruct as well as employ their minds. This will be a proper foundation for the languages, the arts, the sciences. The acquisition of knowledge should be made, as much as possible, the fruit of their own enquiries, and of the unconstrained exertion of their mental powers. Thus they will learn to exercise their own understanding in the pursuit of knowledge, rather than trust, upon all occasions, in a lazy and implicit manner, to the opinions of their parents and teachers. Parents and teachers are surely entitled to the highest respect, as well as obedience from children: but they should take the most effectual measures to secure this respect; they should take the simplest and most



probable methods of cherishing those seeds of knowledge which seem more or less to be lodged in the minds of children, and require only proper culture to nourish them. Far from pushing children forward in a precipitate manner, by loading their memories with unexplained words, or by requiring from them tasks above their comprehension, or of little utility in life, they should keep pace with their rising genius, by adapting their instructions to their confined ideas and respective capacities, by explaining every word till it be fully understood, and by teaching, with greater care, those things which are afterwards to be most useful to them.

Further, as education is known to have a powerful influence in forming the tempers and characters of men, parents and teachers should endeavour, as soon as children are capable of comprehending the social ties, to cherish, with the utmost vigilance, that benevolence which is the bond of society, to strengthen that sense of right and wrong which makes a distinguished  
part

part of the human constitution, and to prevent those false associations of ideas which are destructive of happiness, and which, children, unexperienced in life, and deluded by appearances, are apt to form. Above all, they should study to inspire them with sentiments of duty and gratitude to the Supreme Being, considered as their parent, benefactor, and judge ; and to enforce, by a prudent discipline, all those principles which have a tendency to make them happy in themselves, and useful to others.

While they are thus employed in cultivating the mind, the body is by no means to be neglected : its influence over the mind is as great as its union with it is surprising. The body, when softened by indolence, or by mistaken tenderness, enfeebles the mind, relaxes its vigour, and unfits it for every great or difficult undertaking ; when pampered and weakened by luxury, or the gratification of irregular appetite, it subjects the mind to wants not its own, and excites those passions which are the enemies of happiness and of life ; but when it



is nourished by temperance, and hardened by exercise, it enables the mind to exert its native strength, inspires it with cheerfulness, kindles up the benevolent affections, sets virtue in the most amiable light, and shews it to be the truest happiness of man.

If we consider the simplicity of children, and study carefully to preserve them from prejudice, we shall find them open to the best impressions, and delighted with every step they advance in the road to knowledge and to virtue. This encourages parents and tutors to cultivate the minds of children with the utmost attention; and renders them inexcusable, if they suffer the noxious weeds of folly and vice to spring up in a soil so valuable, and so capable of improvement. This attention, as has been already observed, should begin with the earliest period of life. Weak and flexible, while destitute of experience, and unimproved by reflection, children are ready to adopt the sentiments and copy the manners of those with whom they converse, or of those on whom they depend. This  
pro-

propensity to imitation, together with the contagion of example, may hurry them into a blind compliance with the vices and follies of others, and thereby expose them to all the inconveniencies of error in judgment and in practice. At the same time, this very propensity, if properly directed, will act, like a powerful engine, in favour of virtue.

From such reflections as these, we may see the dignity of the human mind, the importance of education, the manner in which we ought to conduct it at first, the great objects we ought always to have in view, the necessity of taking care of the body as well as the soul, and the encouragement we have to turn our attention to this subject from the innocence and the docility of children. Hence too parents may learn, that, if they neglect the education of their children, the riches which they may accumulate, and the splendid or lucrative employments which they may procure for them, will but increase their misery. And hence teachers may see the principles which they ought to inculcate,



and the nature of the duties incumbent on them, or rather of the high privilege conferred upon them. What occupation is there on earth more useful to mankind, or more delightful in itself, than to improve the mind of man? And what more probable means of succeeding in so noble an attempt, than to superintend it in the first exertions of its faculties, and preserve it, through the critical season of youth, in that healthful state in which its happiness consists?

The foregoing observations are sufficiently confirmed by the experience of the ancients as well as the moderns. History, that mirror of human life, exhibits to our view the fortune of mankind ever varying in proportion to their care or negligence in the education of youth. Where this was attended to, and properly conducted, we see, that not only individuals, but even societies, were virtuous and happy: where this was neglected, or the method of conducting it mistaken, we see likewise, that they plunged themselves into vice, and felt, at length, its direful and unavoidable effects.

It

It would be a task, no less disagreeable than unnecessary, to give instances of nations that have been corrupted and ruined by the neglect of education. It will be more pleasant to turn our eyes to those wiser nations, whose attention to this great object was rewarded with the prosperity which it tends to produce.

History informs us that the ancient Persians, sensible of the advantages of early culture, took care to bestow those advantages on a considerable number of their children, whom they brought up by one common plan. How beautiful does that plan appear, as described by Xenophon! To it they stood indebted, in a great measure, for those amiable virtues which distinguished the founder of their empire from other conquerors: to it was owing the success of the Persian troops, whose officers were educated in the same school with Cyrus, accustomed betimes to the same temperate and hardy way of life, and trained up in the principles of justice, honour, and magnanimity. Happy people, had they extended their care to those  
of



of the lower rank, had they limited the power of their kings, and confined their ambition within the boundaries of the ancient kingdom of Persia !

We read too that Lycurgus was no less sensible of the importance of early discipline. The spirit of his laws was, to extinguish avarice in his countrymen, and to render them hardy and invincible in war. In this great and generous design he succeeded: never were the Lacedemonians so powerful, or so happy, as when they observed the institutions of that celebrated lawgiver. It is true his plan was defective in some particulars, and erroneous in others; and even where not exceptionable in point of morals, it can by no means be proposed as a model for a commercial state, or an extensive empire. With either of these it seems to be altogether inconsistent; and it is mentioned only as an instance of the power of education, when extended to the different ranks of the people; and as a proof, that the attention of mankind may be diverted from those objects  
which

which are pursued with so general and so fond an affection, and which owe their charms mostly to prejudice contracted in early life.

But if the Lacedemonians and the Persians, under all their disadvantages, discovered such taste and judgment in the education of youth, and took such pains to render it effectual; if the former inspired their citizens with a degree of self-denial and public spirit unknown to other societies; and if the latter formed a body of men who did honour to their country in the arts both of peace and war; more still may be expected from the inhabitants of GREAT BRITAIN, who enjoy a form of government far superior to theirs, and have much better opportunities of improvement. Enlightened by a sounder philosophy, and blessed with a purer religion, and with liberty extended to the lower as well as the higher ranks of the people, shall we be wanting in a matter of such consequence to our own happiness as well as the happiness of posterity?

An



An object so important, and so highly valued by Heathens, deserves particular attention from a nation thus distinguished. But the difference between ancient and modern education will shew how negligent we are in that respect. The discipline of the ancient Persians and Lacedemonians has been already mentioned. But these were not the only nations of antiquity that studied to give a proper education to their children. The Egyptians and Cretans are said to have had excellent laws and very prudent institutions on this head. The Romans, till corrupted by luxury, and debased by despotism, were remarkable for the early care they took to preserve the virtue, and to regulate the manners, of their children : and we are told by the author of the *Treatise on the Decline of Eloquence* among them, that the child was not abandoned at first to mercenary nurses, nor intrusted afterwards to servants, or others of abject minds, and of sordid manners ; but that it was customary to choose out some elderly female relation, of liberal sentiments and approved conduct, to whom the family, or perhaps families connected by

by blood or neighbourhood, committed the care of their children from their infant years. This venerable person strictly regulated their sports and amusements, as well as their more serious pursuits, and carefully restrained them from saying or doing any thing that was contrary to decency or good manners. Such a method of discipline, he observes, was attended with this as well as other advantages : Young men were conducted, with sound and untainted minds, to the study of the liberal arts, and fired with a noble desire of improvement and distinction.—Among the Athenians, to whom we are, in a great measure, indebted for the arts and the sciences, persons of the highest dignity, and of the greatest abilities, disdained not to direct the studies, and to form the manners of youth. Many of the philosophers, who were also their teachers, were not more distinguished by their taste and learning, than by their experience in business, and the rank they held in the state. They conveyed the knowledge of things, as well as of words, in an easy and familiar manner ; and despising that haughty  
and



and dogmatic air which is so discouraging to a learner, they admitted an unreserved freedom of conversation, of which we have several instances in the dialogues of Xenophon and Plato. And the athletic exercises, and public games, which were encouraged among all the nations of Greece, were attended with considerable advantages : They rendered the body more hardy and more vigorous ; they gave the states frequent opportunities of corresponding together ; they diffused a manly, independent, patriotic spirit. Thus they served as a school for military virtue, and, at the same time, secured the public liberty.

Modern education is very different from this. During the earliest period of childhood, that is, for the first five years, when the mind is disposed to receive the strongest impressions, it is frequently, and most unhappily perverted. Nor is this all : to complete the misfortune, it is often entrusted, in the succeeding period of life, to persons who, having never had proper opportunities of improvement, are too often  
strangers

strangers to that enlargement of sentiment, and that delicacy of language, which arise from a more cultivated mind, and a better acquaintance with mankind. For those of superior education, and easy fortunes, regarding the instruction of youth, especially in the early periods of childhood, as a field in which little glory or wealth is to be acquired, choose to employ their talents where greater power, riches, or honour, may be expected.

Nor will this appear surprising, when we consider the unfavourable circumstances in which the teachers of youth are placed, and the difficulties with which they have to struggle. The former are owing to the inattention of mankind, and shall be afterwards taken notice of; the latter are owing to the acquired depravity of children. Neglected, in their tender years, by their parents, who are their natural guardians; corrupted by the servants, to whose care they are committed; and led astray by the example of those with whom they are allowed to converse, it is little wonder if they find it a difficult task

to



to separate ideas which they have learned falsely to connect, to set bounds to passions which they have been allowed to indulge, and to shake off habits to which they have been so long accustomed. And a little reflection on what we must have frequently observed in life, will serve to convince us more fully of the abuses committed in education, of the defects of the common practice, of the difficulties which the instructors of youth have to encounter, and of the inconveniencies to which they are exposed.

## SECTION II.

*Errors and Defects in Education.—Advice to Parents and Teachers.*

THE errors which are frequently committed in education by parents, and those to whom they transfer the care of their children, may be reckoned one great source of human misery. A few instances will confirm the truth of this observation.

In

In the first period of life, when the child is most susceptible of impressions, he is surrounded with persons of low education and of weak minds \*. The consequence is, that he borrows their ideas, he imbibes their prejudices, he adopts their manners. Being generally intrusted to such persons, he is often corrupted by the manner in which he is treated by them. Is he peevish, for instance, and refuses to take his ordinary food? he is told, that unless he take what is offered him, it will be given to another. The tendency of such a practice is obvious. It cannot fail of producing a selfish and malevolent turn of mind.

Is he discomposed by any accident? it is thought proper to punish the author of his misfortune, guilty or innocent, animate or inanimate; and, which is still worse, he is sometimes encouraged to inflict the imaginary pu-

\* In the lowest rank of mankind, this circumstance cannot be avoided; but it is also very frequently the misfortune of children born in the middling stations, where it might be avoided.



nishment himself, till at length, having wreaked his passion, he recovers his former tranquility. Hence we see how the heart is hardened, and how hatred, cruelty, and revenge, so fatal to mankind, are implanted in the human breast.

The manifold accidents to which we are continually exposed, the opposite views and different tempers of mankind, and the precarious hold we have of whatever is external, require that the mind should be formed, by an early and prudent culture, to bear, with fortitude and self-command, the various troubles and misfortunes to which we may be subjected. Notwithstanding this, it is no uncommon thing to see those children whose tempers are warm, and who are susceptible of the finest feelings, frequently neglected in this important point. Instead of teaching them patiently to endure pain and disappointment, and the other evils of life, which cannot be altogether avoided; instead of teaching them to govern their passions, and direct them to proper objects, their parents are often blind enough to allow them to contract

tract an impatience under misfortune, and an impetuosity of spirit when thwarted; both which, gathering strength from indulgence, are often productive of trouble to others, and of misery to themselves. To sources of this kind may be traced many of those outrages which disturb the peace of society, and blast the enjoyment of life.

Instead of being taught candidly to acknowledge his faults, the child is suffered to make excuses for them; and sometimes, by a direct lie, to disown them. Thus the sacred regard which is due to truth is gradually diminished, and, that fence being broken down, dissimulation, the bane of virtue, establishes an early and a powerful empire in the human heart.

Is the child sluggish or refractory? it is thought proper to engage him to his duty by a bribe. Thus, instead of disinterestedness, and the love of virtue, he contracts a sordid and mercenary turn, and a strong attachment to money, which he considers as the great object



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that interests the passions of men, and the spring by which they ought to be moved: and the high encomiums on money, which he so frequently hears, the passion for it which he observes in the generality of mankind, and the respect which he sees paid to the rich, independent of their virtues and their rank in society, naturally tend to pervert his taste, and teach him to associate the ideas of merit, and of happiness, with the possession of riches.

If he gets money from his relations or friends, which they design, through a fond, but mistaken affection, as an expression of their regard or esteem, he is often permitted, or rather encouraged, to throw it away in purchasing those things which will sow the seeds of luxury and profusion in his tender mind. Hence arises that unhappy keenness for toys, fruits, sweetmeats, &c. which we observe in youth; and which, like other infirmities, is nourished by indiscreet and early indulgence: and hence may be derived that desire of superfluities, and those numerous artificial wants, with which a  
vitiatēd

vitiating appetite, or depraved taste, punishes those who depart from the simplicity of nature.

Thus we are so far from cultivating a principle of virtue in children during this early period, that we cannot fail, by so unwary a conduct, to ingraft vice in their tender breasts. Hence it is that teachers find it so difficult a task, to root out of their unfortunate pupils those false notions which they have already formed, and to train them up, by virtuous habits, to be good men and useful members of society.

When the child arrives at six or seven years, and begins now to multiply his amusements, and extend his acquaintance, seldom is sufficient care taken to regulate his diversions, and make them subservient to the improvement of his mind, or the health of his body. Is attention given, in proportion to the flexibility of his temper, or his want of experience, to shew him the difference of character among the living as well as the dead; to guard him against the infectious example of



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any idle or naughty children with whom he may have occasion to converse ; and to encourage an intimacy between him and those who are diligent, modest, and virtuous ? Is he taught, with proper care, to strive with his equals in the noble contest of making himself wiser and better than they ? Is he taught, at the same time, to suppress the first risings of envy, that enemy of human happiness, and to resist the emotions of pride and vanity, those silly and selfish passions which are so apt to steal into the unguarded breasts of youth, and especially those of the brightest genius ? Is he taught, likewise, to love his companions, to sympathize with them under sickness or unfortunate accidents ; to look upon all mankind as his brethren, children of the same common parent ; and to consider those to whom he is superior in understanding, or in any of the advantages of fortune, as intitled, upon all occasions, to his advice and assistance ?

The Author of nature, who confers his gifts with a liberal hand, and adapts them, with a parental

parental foresight, to the various exigences of mankind, often bestows a particular genius upon particular persons, and seems, by this wise provision, to have marked out the walk of life for which they were designed. Notwithstanding this innate and useful bias, it seldom happens that either the parents or the instructors of a child apply their sagacity to discover the bent of his genius, or direct his studies with a view to render it most valuable to himself, and most beneficial to society.

But if his genius be not particular, it would be proper, as he advances through youth, and before he chooses his employment, to give him a just view of the advantages and disadvantages which attend the different occupations of mankind, and to point out to him how far any trade or profession, which he may have in view, is useful to society, and how far it may be suited to his capacity, his temper, and his constitution. Though such considerations as these ought to have great weight in determining his choice, yet seldom is such attention given to



direct him, as the importance of that critical step, and the need he has of advice, seem to require. Unexperienced in life, and ignorant of what qualities are necessary in different occupations, he is by no means a proper judge for himself: uninstructed by his parents or teachers, he is too ready to determine himself by the taste of his companions, or by the little incidents which may happen to strike his fancy in the place where he receives his education.

In this critical period he is seldom instructed, with proper care, in the use of his time and his money; or taught to spend the former as becomes a rational creature, to divest the latter of the false value stamped upon it by the prejudices of mankind, and to view it in the true light in which it ought to be viewed. To acquire those accomplishments and those habits, when young, which will render us useful in life; to provide for ourselves when of age, and for our families, that they may not be burdens to society; to give our children a virtuous education; to relieve the indigent, to encourage modest merit,  
to

to promote honest industry and public spirit among men, and, in general, to do good to our fellow-creatures, are the great purposes to which our time and our money should be applied.

We may observe too, that he is not sufficiently taught to look upon industry in his future employment, and upon a faithful performance of the duties of his station, as a debt which he owes to the public : nor is he instructed to value men by the decency and propriety with which they acquit themselves in society, rather than by the rank which they hold. He ought, among other things, to be taught that, if an employment be useful, however humble, it is never to be treated with ridicule or contempt, and can never be so mean as to preclude the person who industriously and honestly follows it from the protection and good opinion of mankind.

We see also that he is not directed, with proper care, to the surest means of attaining happiness. Happiness, that great object which  
mankind



mankind universally pursue, may be considered as consisting both in freedom from pain, and in enjoyment of pleasure. To avoid pain, it is necessary he should not allow his lower appetites, or selfish passions, to usurp that place in his breast which is due to the nobler and more refined. To procure a succession of the most elevated pleasures, he should not rest satisfied with the regularity of an inoffensive conduct, while unprofitable to others: He should endeavour, by improving and exerting his faculties, to render his usefulness as extensive as possible. And that he may be more useful in life, and consequently more happy, his parents and teachers should take all possible pains to form his mind in his early years, and to enforce their admonitions by a proper discipline. Thus he will acquire good habits when young; and virtue will, by degrees, become easy and delightful to him. But how shall parents train up their children, or teachers instruct their pupils, and inspire them with a just taste of books and of manners, unless they have acquired such a taste themselves? How can we expect to be happy ourselves

selves, or to perform our duty to those who are under our care, if we suffer ourselves to be hurried away by the violence of our passions? It is true the passions are necessary to quicken our course in the great voyage of human life; and if we could learn to keep them within due bounds, how smoothly and how pleasantly should we sail over the ocean of life, which, in our present circumstances, we find sometimes so tempestuous and so fatal! But the passions receive their direction, in a great measure, from the ideas which we have learned to associate, and the opinions we have formed. It is natural for beings who live in society, and are constituted like us, to try to excel one another: but is it not as natural for them to try to excel in knowledge and virtue, as in wealth or power? Is it not prejudice, and a shameful perversion of their faculties, if they do not? To be sensible of an injury is natural: but is it not also natural, since we are endued with moral feelings, and with reason as well as with passions, to set proper bounds to our resentments, rather than allow them to hurry us away blindly into violence



violence and bloodshed? Are reason and conscience placed within us to check the impetuosity of our passions, and shall we despise their heavenly admonitions?

If then we would not be disappointed of our true happiness, which consists in the perfection of our nature; if we would not be wanting in the duty which we owe to those who are under our care, let us study our internal constitution with the greatest attention; let us try, by the due exercise of our reason, to strip outward objects of that false and adventitious lustre which our early prejudices may have thrown upon them, and let us weigh every enjoyment in the scale of reason and of wisdom; let us be careful to acquire a taste in our pleasures; let us give the pleasures of sense, and of appetite, no more than their subordinate and their proper place; let us strive to make ourselves acquainted with those which arise from the culture of our intellectual powers, such as the love of knowledge and the fine arts; and, rising still higher in our taste, let us direct our ambition to those of a  
moral

moral kind, those of piety, fidelity, humanity, public spirit, generosity, and the exalted joys of a self-approving mind.

Were we thus enlightened in the pursuit of happiness, were we thus formed to virtue, how delightful a spot would this earth be, and how transporting the society of mankind ! But if this be carrying our ideas too high, and if the rank which we hold in the creation does not permit us, finite and short-sighted creatures, to think of perfection here, we find ourselves, at least, bound by every tie of duty and of interest, and by the very law of our nature, not only to aspire at the highest attainable degrees of virtue ourselves, but to lend our hand to others, and to conduct them up the arduous path. But whom shall a tutor conduct but his own pupils, whom he has engaged to instruct ? or whom shall a parent conduct rather than his own children, who are the most natural objects of his care, and the most proper subjects of his culture ? If we be thus employed, we shall cooperate with our almighty and beneficent Parent ;



rent ; and, inspired with benevolence and the love of virtue ourselves, we shall be disposed to look upon others, when deviating from their duty, not so much with hatred and horror, as with concern and compassion ; we shall consider them as labouring under a distemper, as less fortunate than we have been in the means of education, as less indebted to the public for the opportunities given them of improving their understanding, and of forming their taste in their early years. For though society justly punishes the breach of its laws, in order to bring us back to our duty, or to deter others from the like practice ; yet it appears, that, in many instances, mistaken views are the occasion of vice, and that the folly of the transgressor is often greater than his guilt. And it will not be denied, that if proper attention were given to preserve the mind uncorrupted, and to cultivate it betimes, many of those calamities which arise from irregular and ill-directed passions might be prevented.

But as I shall afterwards take the liberty, as occasion may require, to put parents and  
teachers

teachers in mind of improving themselves, as well as the children who are under their care, I shall not proceed to exhort them at present, nor expatiate on the advantages which would arise from a cultivated mind, and a rational pursuit of happiness. These are so obvious, that they will not be disputed. Nor is it necessary to swell the above detail of the mistakes committed in educating children, or of the defects of the common practice; since every one, from his own observation, must make but too many additions. And a very little reflection on this important subject will be sufficient to discover the necessity of reforming the common methods of education, and the room there is for improving them. How to cure such errors, and supply such defects, must be left, in a great measure to the ingenuity and care of parents and teachers. And as there are some circumstances which greatly obstruct their united labours, I shall presume, in the course of this work, to point out a scheme by which these obstructions may be removed. But how favourable soever the public institution may be rendered for the edu-



education of youth ; yet, if we consider the diversity of tempers, the struggle of passions, and the variety of cases that will occur, we shall find that, in different circumstances, different methods will be necessary. The greatest pains should be taken to preserve those children from infection whose minds are as yet uncorrupted by the world ; and where medicine may be necessary for the mind, it should be adapted, with a skilful hand, to the temper of the child, and the mental diseases to which he is most liable. On this subject treatises have appeared, and systems have been written ; and men of considerable reputation in the learned world, have not disdained to employ their genius in laying down rules for the education of youth. After all, it is still to be regretted that some of those systems are too confined, and others too little suited to practice, and to the circumstances of mankind, connected in society, and depending upon one another. But as many ingenious observations have been made, and many useful directions given, by Mr Locke, Mr Rousseau, and other writers on education, I shall throw

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gether such of their precepts and remarks as appear to be of the most extensive use ; and, mingling some reflections of my own, I shall publish them, thus blended together, as the second part of this Treatise, after having prefixed some rules laid down by approved physicians for the management of infants. Much, as has been already hinted, will still depend upon the parents, and much upon the qualifications and character of the persons to whom they transfer their authority. But of this hereafter. It will be proper, first, to inquire, whether children should be educated in public or in private\* ; how a school should be constituted and governed ; and to consider the nature and degrees of education necessary for the lower ranks, that is, the far greater part of mankind.

\* This enquiry concerns only those children whose parents can afford them a domestic education. The generality of children, being born in circumstances which admit not of the expence of a private tutor, must always be educated by the public mode.





dulgence from his parents, and by servile flattery from domestics. This is often complained of by private tutors : and indeed it is natural to suppose, that, by this means, a boy, though otherwise capable of the best impressions, will be in danger of becoming untractable, and impatient of contradiction, arbitrary in his principles, as well as unsocial and tyrannical in his temper. Hence he will be disposed to treat those of an inferior rank with insolence, as well as contempt ; and having hitherto met with little opposition to his desires, and not knowing what it is to live on an equality with others of the like age with himself, he will expect the same compliance from the world which he met with at home. And as he will often find himself disappointed of the homage which he so long considered as his due, he must become peevish and uneasy, and feel, on many occasions, the disagreeable effects of the injustice that was done him in his early years.

Add to this, that a private education is not of so great efficacy in exciting a spirit of emula-



tion. There is implanted in the human mind an ardent desire to excel. This desire, operating with greater force in society, proves a strong motive with most boys, and keeps some awake who would otherwise languish in sloth, if they were not frequently roused by the application of this powerful spur. Powerful it is; for by it the giddy may be fixed, the passionate may be restrained, and the sluggish may be roused. The consciousness of excelling is so pleasant, and of being excelled so painful, that the hardest task will be attempted, and the severest restraint endured, in hopes of acquiring pre-eminence in the class. This emulation, this virtuous rivalry for knowledge, ought never to be checked, and will not be easily rooted out, while social institutions remain. It is therefore the business of a public education to watch over a passion which is to have such influence over us, and so to govern it, that it may never degenerate into envy. Let us, both parents and teachers, avail ourselves of this propensity to vie with one another, and let us lead youth to a rivalry in virtue as well as in

in knowledge. Let us set them an example ourselves. For our encouragement, though we should miss the first prize in this glorious contest, yet our labour will not be lost. We shall find ourselves amply rewarded in the acquisitions we make; and the greater these are, the more useful shall we be to those who are under our care, the more pleased shall we be with ourselves, the greater joy shall we feel, that others keep pace with us, or even get before us, in this illustrious race; for such is the nature of true Wisdom, that like her sister Charity, she envieth not.

But to return: By means of a public education boys will much sooner enlarge their ideas, and cultivate their understandings; for while they are engaged in reading the same lessons together, their mutual inspection will enliven their studies, their rivalry will sharpen their genius, and their united endeavours will render their tasks more easy, as well as more delightful.



Besides, if a boy is accustomed to associate with others of the same age, and under the same regulations with himself, he will more effectually get the better of that rawness, and that aukward bashfulness, which are so remarkable in those who have been late in entering into society; and he will more readily acquire an activity, and openness of temper, which are very necessary to a young man who would make a figure in business, and put himself in a capacity of serving the public or his friends.

Friendship, by the tender sympathies which it produces, is known to heighten our joys, and to soften our cares. By the attachment which it forms, it is often the means of advancing a man's fortune in the world. When begun in youth, it has been found to grow up gradually, and to last as long as life itself. Public education furnishes the best means of forming this amiable tie: it accustoms us to live in society; it calls forth the social affections; it gives kindred souls a better opportunity of meeting while they are most susceptible of friendship, and of all the generous passions.

Further,

Further, boys who are educated at a public school, being placed in circumstances similar to what they will experience in their progress through life, will learn to examine the characters of their companions, and derive advantage from the experience of others, as well as their own.

It has been alledged by some, that a public education, by accustoming children to an implicit obedience, tends to depress their spirits, to inspire them with slavish notions, and thus to prepare them for absolute subjection to their political governors. But if this ever happen, it ought not to be charged to the account of a public education ; but rather to the unskilfulness of the teacher, and his abuse of the authority with which he is invested. Where public education is properly conducted, the obedience of the learner will be voluntary, pleasant, and healthful. It will be voluntary ; for it will be founded on a sense of the reasonableness of his teacher's injunctions : It will be pleasant ; for a boy is pleased with the thoughts of being



treated in a rational way : It will be healthful ; for the briskness of his spirits, flowing from the happiness of his condition, will strengthen his constitution, enliven his genius, and sweeten his temper. By such an education too, he will be trained up to be a good citizen : he will see the necessity of government, in order to cure the ignorance, and to check the disorders, of mankind ; but he will be shocked at any cruel or arbitrary exertions of power. To this may be added, that being accustomed to deliver orations at the public examinations of the school, and on other occasions, in the English language, and on subjects adapted to his capacity and years, he will, by means of that early preparation, be better qualified for a more public appearance, if he aspire after the honour of serving his country at the bar, in the pulpit, or in the senate.

From the foregoing view of a public education, it will appear to be best calculated for inspiring that vigour of mind, as well as instilling those principles of action which are most suitable

able to the spirit of the British Constitution, which holds out rewards to cultivated genius and distinguished industry, and bids them rise from the humbler to the higher stations of life.

These are no doubt valuable advantages, and may justly be expected from a public education. But, on the other hand, it will be said, that all these advantages are outweighed by the disadvantages which attend it ; since it appears that, in fact, children at public schools are often neglected in their studies, and corrupted in their morals. But when this happens, it is not to be imputed to the nature of such institutions ; it is to be imputed to the unfitness of the persons who have the charge of such schools, to the multitude of children whom they are obliged to teach at one time, and to the smallness of the salary which they receive from the public. That the first of these causes exists more frequently than could be wished, is no wonder, since it is the natural consequence of the other two. Few men, properly qualified, as was formerly observed, will incline to follow an employment  
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where so various and so constant labour is required, unless the advantages attending it were much more considerable than they generally are. And so unfortunate is the condition of many of our schools, that, supposing the teacher sufficiently qualified, yet his attention must be distracted, by the number of objects to which it is called, and dissipated to such a degree, as to render his exertions unpleasant to himself, and unprofitable to his pupils ; while the scantiness of his salary must oblige him to engage in some other business, or to receive more scholars than he can properly educate. In the former case, the school will become but his second care ; in the latter, he will find it impossible to give proper attention to the studies or the morals of his pupils, and can only hope to preserve even the appearance of teaching them, by crowding them into few classes or forms, and jumbling the diligent and the idle, the sprightly and the slow, promiscuously together. The absurdity of such an arrangement is as evident as the consequences of it are pernicious : for if the  
teacher

teacher gives the quicker boys lessons sufficient to employ their time, the slower, who read along with them, being pushed through tasks to which they are unequal, and finding themselves, on the one hand, left behind by their companions, and, on the other, frequently rebuked or chastised, will fall into a most unhappy dejection of mind. Despairing of improvement, they will lose all inclination to study, and all that desire of recommending themselves to the good opinion of their teacher, which ought to be a spur to their diligence, and a guard to their virtue ; while he must appear to them, not as a kind instructor, and an affectionate friend, but in the odious light of a tyrant, and an enemy. If, on the other hand, the teacher tries to accommodate the general lessons of the class to the capacities of the slower, the consequences must be still very bad : for the quick and lively, prompted by that activity which is natural to them, and unprovided with proper objects to employ it, will be in danger of contracting idle and mischievous habits.



habits \*, and will disturb and infect their companions ; by which means their studies will be retarded, and their minds corrupted. Suppose again the teacher should steer a middle course, which is commonly done, then must the above-mentioned inconveniences fall, though not with such weight, both on the quicker and the slower : and in this case, as well as the former, that spirit of emulation which animates every well-regulated school, and which ought to be kept alive by every innocent device, will find no room to exert itself. It is only where the inequality is inconsiderable, and not where such a difference of capacity may be reasonably expected, that this spirit will be found to operate : for it is natural to imagine, that a boy will then only feel its influence when he has

\* To this unhappy fate young gentlemen of quick capacities are much exposed. As they are generally of lively tempers and of keen passions, the want of sufficient employment at school tends to drive them into early habits of idleness and dissipation ; and these habits being strengthened in the succeeding period, by the heat of youth, and the power of temptation, are not easily shaken off.

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the prospect that his repeated efforts will, sometimes at least, procure him that pre-eminence in knowledge which is both the object of his wishes, and the reward of his labours.

Thus we see the advantages which naturally result from a public education, and the reasons for which these advantages are so often lost, or impaired. I am sensible that, from the preference which I have given to public education, some will think me partial to my own profession. But man being evidently designed for society, and his most amiable dispositions being those of a social kind, will it not be a considerable advantage for him, to be accustomed from his childhood to the exercise of these dispositions, and trained up, by a regular discipline, to the duties of social life? Can any virtues, or any good habits, be taught by private instruction, that cannot be more successfully taught by public education, when properly conducted? It is acknowledged, that some children, of a particular constitution of body, may be better reared in private, during the first stages of life,  
that



that is, till the age of nine or ten years ; but, with this exception, it appears that public education is greatly superior to private. Upon the whole, when we consider, on the one hand, how defective the private scheme of education is towards the preparing of children for society, and, on the other, how much their improvement is retarded, and their morals endangered at public schools, by the inconveniencies already mentioned, we may conclude that, till these inconveniencies be removed, the most successful plan of instruction will be that, which, avoiding the temptations to which children, in the mean time, would be exposed in all populous cities, and taking a middle course between the extremes of a public and a private education, will secure the advantages of the one, without the disadvantages of either.

Here it may be proper to observe that, in this comparison between public and domestic education, great value is put upon the advantages of emulation attending the public mode, where applause is given to those who excel in  
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knowledge. When this pre-eminence is acquired by the united efforts of industry and quickness of capacity, praise is justly due. But praise ought not to be confined to this description alone : when a boy is diligent and anxious to improve, though his capacity be not so quick, he is no less entitled to applause. It is industry that leads to success ; and we see that, in every line, where the judgment is solid, though the capacity be not uncommon, wealth, independence, and honour, are the usual fruits of industry and perseverance. But as good dispositions and good habits are of far greater consequence in life than the mere acquisition of knowledge ; in every mode of education, virtuous manners are entitled to superior praise. It is not enough to discourage and punish vice : it is also highly proper to support and encourage virtue ; and humane, generous and noble actions, being held up to public imitation, should, on every occasion, receive distinguished applause.

## S E C T.



## SECT. IV.

*Of the Constitution and Government of a School.*

THE progress of children at a public school, will always depend upon the constitution of the school, and the number of the scholars, as well as the abilities of the schoolmaster. The more the school is crowded, and the care of the master divided, the more will the notice which he can take of individuals be diminished. But if he have not a proper number of ushers to assist him, the inconveniencies of a crowded school will be much greater: for he will be distressed with a multitude of things, not presenting themselves to him in an easy and regular succession, but all at once soliciting his attention. This must naturally happen when there are several forms, or classes, of boys, all in the school at one time, learning different lessons, and consequently requiring his inspection and assistance. For as he can attend only to one of the classes at once, the other classes, and espe-

cially the younger boys, will be tempted to prattle, and to trifle away their time: their noise too will be very disturbing to the elder and more studious scholars, and particularly to those who are then giving an account of their lessons. Thus the attention of the teacher being diverted from the class which he is examining, he will find himself under the disagreeable necessity of using compulsive methods to silence this noise, and to check this turn for dissipation and disorder. Hence his spirits will be wasted by degrees, and his temper soured. Nor is the situation of his pupils less to be lamented. Tempted to be idle for want of proper assistance, and dispirited by the rebukes and the chastisements which they receive or dread from time to time, they will be in danger of hardening themselves against a sense of shame, and of contracting an aversion to their book as well as to their teacher.

It is but too true that this disadvantage must attend a crowded school, consisting of several classes, and unprovided with a sufficient num-

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ber of ushers. Nor will the most vigilant teacher, with all the assistance that the elder boys can give him, be able to prevent it : For though these may be employed, on some occasions, in assisting and in teaching those who are younger and more ignorant, because the teaching of others contributes not a little to the acquiring of languages as well as of arts ; yet if we consider the intercourse that subsists between the elder and the younger boys, as companions, and as school-fellows, we shall find that the authority of the former over the latter will not be sufficient to command their attention, and to impress their lessons upon them with that weight which is requisite. Nor is it doing justice to the elder boys, to employ them often, much less every day, in teaching the principles of language, or even the lower authors. The chief business of the elder scholars is to prepare their own tasks, and, by a quick and uninterrupted progress, to proceed in their studies, till they have acquired a critical knowledge of the Latin tongue, and finished the course of their education at school.

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The number of boys in each class, perhaps, should not be above ten or twelve; if it be much greater, it will prevent their improvement, and especially if they are young: for supposing their capacities to be equal, it cannot be expected, considering the restlessness natural to so early a period that, when a boy has answered the question proposed, he will stand, with fixed attention, till it return to him in course; and as it will not return to him soon, nor frequently where the class is very numerous, he must be often absent in his thoughts; and losing sight of the connection of words in his lesson, he must contract likewise habits of inattention, which will be very inconvenient in life, and very difficult to shake off. Besides, if a boy is disposed to be idle, he will flatter himself that his ignorance may sometimes escape unnoticed in the crowd, and he will take less pains to prepare a lesson of which he is to give an account of so small a part.

Such are the inconveniencies of crowded classes, even when the capacities of the boys



are equal, or nearly so; but if they are very unequal \*, the inconveniences which attend such classes have been shewn to be much greater; all which may be prevented by a proper distribution of the boys into classes, and by proportioning the number of teachers to that of the scholars. What that proportion is, cannot be precisely determined. Something must depend

\* This must be the case, when a multitude of children of different ages, and without the least selection, are sent as beginners to the same school at the same time. Where this is the practice, it would be highly proper to examine them separately, and very accurately, for some days, or perhaps for the first month; and after a sufficient trial, to distribute them into different sets, in proportion to their number and the differences of age and capacity. Thus arranged, they would proceed together with advantage to themselves, and satisfaction to their teachers.

To discourage idleness, on the one hand, and encourage diligence, on the other, it would be also proper, every third month, to appoint an examination in presence of the Trustees of the school, and such of the parents as chose to attend. On these occasions, if any boy had shewn an evident and uniform superiority over his class-fellows, he ought to be advanced to a higher form. These removes, if impartially conducted, would contribute much to the keeping alive of that spirit for improvement, which brings so many advantages with it.

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upon the age and capacities of the children. If they are generally under nine or ten years of age, or if the schoolmaster is obliged to teach a variety of things at once, as English, Latin, writing, arithmetic, it cannot be supposed that one person can give proper attention to more than twenty when so young, and so variously employed. But if his pupils are more advanced in years, and if they are to be taught the Latin authors, with as much geography, history, and rhetoric, as ought to be comprehended in the study of the classics, he may, in that case, be able to teach from twenty-five to thirty-five, if they can be ranged into two or three forms, without prejudice to their studies. But this is a matter that requires great attention and discernment: for as it is extremely difficult to teach even a thin school when the classes are many, so nothing can be either more unprofitable to the scholars, or more oppressive to the teachers, than a numerous class of boys, differing in genius as well as age, and yet reading the same lessons; some bad effects of which have been already mentioned.



The younger boys should not be confined long in school at one meeting; but during that time they should be kept constantly employed, either in giving an account of their tasks, or in preparing them under the eye of the teacher. In this there is a double advantage; they will neither learn idle habits at school, nor will they be distressed and stupified by long application.

Beside the time which they spend in the Latin school, they should be employed, for a year or two after their admission, at least one hour every day, in reading English, which they would otherwise be in danger of forgetting. They ought also, during the first two years, to spend a portion of their time every day in writing †. This is sometimes delayed too long, as you will seldom find a boy who understands his mother-tongue, before he can write with ease. The Latin and English exercises, called *versions*,

† It would also be a considerable advantage, if, along with the English language and writing, they were previously instructed in Geography and the other branches recommended in the following plan of study, v. Part II, Sect. 4.

which

which are commonly prescribed at school, are very conducive, if not absolutely necessary, to the knowledge of both languages. Now, till a boy can write with an easy hand, he will be altogether unfit for such exercises. The elder boys, who are capable of greater application, and more ripe for instruction, should be confined much longer in school, and have greater tasks prescribed. Still a regard is to be had to their health; and bodily exercise, at proper intervals, is not only to be allowed, but to be recommended.

It will be convenient, where the school is very numerous, that there should be separate apartments for the teachers, in order that the elder scholars, whose behaviour may be supposed to be more manly, may have an opportunity of reading by themselves, without mingling with the younger, or being subjected to the hurry and noise that cannot be altogether avoided in a crowded school. At the same time, those apartments should be contiguous, that the principal teacher may visit them with more ease; and one of them should be large



enough to contain all the scholars in time of prayers, and on other public occasions.

The under-teachers, or ushers, in great schools, should be altogether dependent on the principal teacher; they should receive their directions from him; they should study his plan, and assist him to the utmost, in executing it. And the principal teacher, in his turn, should take all possible pains to support the authority of the ushers, and to promote their improvement.

Beside private and frequent visitations of every school by its trustees, there should be, once every year, a public and solemn examination, at which the parents of the children should by all means attend. This has great influence on the minds of youth: It kindles a spirit of emulation, and a sense of character among them; it renders their tasks more interesting and more pleasant; it produces habits of early application, which will be an advantage

tage to their studies, and an excellent preparation for business.

That this examination may have a proper effect, it should be conducted with all that solemnity which is necessary to affect the minds of youth, and all that exactness and impartiality which are requisite for discovering the real progress of the boys, and the plan of education pursued by the teacher.

But the most favourable circumstances, and the most commodious regulations, will avail but little, without care and activity in the teacher. It is the spirit of the teacher that rouses the slothful, inspires the dull, and, with a magical sort of force, gives life and vigour to all. To produce this important effect, and render it most beneficial to his pupils, he should strive, by unwearied endeavours, to raise and support in them an ardent desire, not only to improve the talents of the mind, but still more to acquire those dispositions of the heart from which those talents receive their value. And  
considering



considering what a number of children assemble at a public school, it will require no small discernment to discover their various tempers, as well as capacities, and to apply the proper culture to each. In applying this culture, the teacher should exert himself, upon all occasions, to check the forward, to encourage the modest, to tame the obstinate, to humble the proud, to commend the ingenuous and well-disposed, to rouse the indolent, to assist the diligent, to cure the peevish. He should endeavour to make vice appear, not only base and detestable, but likewise ungenteel and contemptible. He should shew his pupils the danger of an irregular indulgence of the passions, and especially in the early period of life. He should represent to those who have been unhappily seduced, how foolish, as well as how infamous, a part they have acted; and he should point them out as objects of pity, rather than inflict severe punishments, which have a tendency to break the spirit rather than to reform the heart. In general, he should discourage, on the one hand, whatever is immoral and unbecoming, and encourage,

courage, on the other, every appearance of modesty and goodness of heart; and while he treats all with the tenderness of a parent, he should study to inspire them with a taste for industry, and to improve them in virtue as well as in knowledge. By a course of discreet and impartial discipline of this kind, he will acquire an authority which he will seldom have occasion to exert; he will support the spirits of his pupils; he will gradually prepare them for acting an useful and honourable part on the great theatre of life.

If we compare what has been said with the state of education in this kingdom in general, we shall find that the constitution of our public schools needs much to be rectified and improved. To a reformation of this kind, the want of proper funds is indeed a great and a lamentable obstacle. But shall we despair of such a reformation, when we call to mind the public spirit that has lately appeared in this nation, and survey the good effects it has already produced in the surprising improvement of the  
arts



arts and manufactures among us? Encouraged by this, I presume to offer some hints for extending and improving the education of those children who are born in the lower ranks of life. If these hints shall be found improper, it will give me some comfort if I can be so happy, at least, as, by this means, to rouse the attention of the public to an object of so great and so general importance.

#### SECT. V.

*Of the Nature and Degrees of Education necessary to the Lower Ranks of Mankind.—The usefulness of Classical Learning to the Middle Station of Life.—Hints on the Education of Women.*

THOSE who are destined for employments which depend on bodily strength, need not a very extensive education. It may be enough if they be taught to read the English language, and to write. To this should be added psalmody, and perhaps the first rules of  
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of arithmetic. In this manner should they be employed at school. But the rest of their time ought not to be spent in idleness, or unprofitable diversion. Their health, indeed, requires exercise, but that exercise should not be left entirely to their own choice ; it should be directed by their parents and teachers, and regulated in such a manner, that, while it contributes to the strength and vigour of the body, it may correspond to the way of life for which they are designed, and serve as an easy preparation for it \*. But this is not the only advantage of this method ; for by means of it, habits of idleness, so hurtful to the morals of individuals, and so destructive to the state, would be prevented : in their stead, habits of industry would be introduced among the common people ; and industry, diffusing its salutary influence over the kingdom, would furnish the state with a healthy, virtuous, and happy race.

\* The operations of husbandry in the country, and Manufactures, &c. in towns, might furnish many exercises, equally suitable and profitable to children of this class.



Above all, they ought to be carefully instructed in the principles of religion and morality. There is none so mean in his birth, or so indigent in his circumstances, who is not, in this respect at least, intitled to the care of the public : for we ought never to forget, that we are brethren by nature, children of the same common parent, and sent into this world to improve one another, to instruct the ignorant, and to promote the public happiness to the utmost of our power. To reconcile the lowest class of mankind to the fatigues of constant labour, and the otherwise mortifying thoughts of a servile employment, pains should be taken to convince them, when young, that subordination is necessary in society ; that they ought to submit to their masters or superiors in every thing that is lawful ; that nature has formed us for action ; that happiness does not consist in indolence, nor in the possession of riches, nor in the gratification of sense, nor in pomp and splendid equipage, but in habits of industry and contentment, in temperance and frugality, in the consciousness of doing our duty in the station

station in which we are placed ; in short, that it consists in health of body and peace of mind ; and that these are to be found in the humblest as well as the most exalted ranks of life. They should be taught, that, in order to procure to themselves the good-will and assistance of others, which they need so much, they ought, in their turn, to be benevolent, modest, and obliging. They should be led to remark the pleasure arising in their breasts from doing, or even designing to do good, and the pain and remorse which ever follow the indulgence of malice or revenge. In order to restrain them more effectually from furious sallies of passion, they should be led to observe the distracted looks and outrageous gestures of those who are under the influence of unbridled anger : to guard them against intemperance, and every irregular indulgence of appetite, they should be desired to remark the contemptible and sottish appearance of drunkards, and impressed with a proper sense of their natural superiority to brutes, and of the dignity, value, and immortality of the human soul : to inspire them  
with



with an abhorrence of every species of deceit or dishonesty, they should be taught, that the future state of men will depend, not on the riches which they possessed, nor on the rank which they held, in this world, but on the goodness of their hearts, and the integrity of their lives.

These and all other arguments which reason suggests to excite mankind to the performance of their duty, should be warmly urged, and enforced by motives derived from religion. The Christian religion, requiring purity of intention as well as propriety of action, and extending the sanctions of rewards and punishments to a future state, will be found to operate more powerfully on the human heart, and will dispose it to the sublimest of virtues, humility, meekness, forgiveness, gratitude, self-denial, submission to the will, and obedience to the law, of God.

If such instructions as these be deeply rivetted in their minds, and if constant attention be given to their morals, it is to be hoped, that, by the  
blessing

bleſſing of God, they will avoid the dangers to which they may afterwards be expoſed, and ſteer their courſe through the ſtorms of life with ſafety and honour.

To ſuch a degree of education are children of the loweſt ranks intitled. But if there ſhould ariſe among them a boy of an extraordinary capacity, he ſhould be brought forward in his ſtudies, and carried through claſſical and academical learning; for ſuch a boy is to be conſidered as a child of the public; and every well-diſpoſed perſon who has it in his power, will think himſelf obliged to contribute to his aſſiſtance. And a humane teacher, beſides aſſiſting him to complete his education, will not want further reſources for that purpoſe in the generoſity of good men. This is doing a good office to ſociety; for it is reaſonable to ſuppoſe, that geniuses of the firſt rate may ſometimes be found among the lower, as well as the higher claſſes, of mankind. And it is plain, that ſuch geniuses, while debarred from a liberal education, will be, in a great meaſure, loſt to ſociety. Will

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not this plan bring them forth to light, and give them opportunities of exerting themselves? By improving the understanding, will it not enlarge their power of doing good? By forming the heart to virtue, will it not teach them to employ that power for the benefit of mankind? By uniting these advantages, will it not render them the lights, the ornaments, and the blessings of society?

. But such opportunities of education are not to be confined to boys of uncommon genius: those whose capacities are but middling, if the circumstances of their parents be more opulent, ought to be taught Natural History, with the more useful parts of Natural Philosophy, and to be instructed in classical learning. This, when taught with discretion, is attended with advantages not to be equalled by any other kind of instruction. A classical education is the most effectual means of giving a young man a critical knowledge of his mother-tongue, which may be very useful in life; it furnishes him with the best opportunities of forming his taste, by opening to him an acquaintance with the  
best

best models in every species of literature ; it procures him a fund of the most rational entertainment, by discovering to him the sentiments of the most enlightened among the ancients, not disfigured by translations, but adorned with all the beauties of the Roman classics :—above all, it strengthens, humanizes, refines and enlarges the mind, and lays the foundation of a happy and useful life. For the compositions of the ancients which are read at school, especially those of the historical or philosophical kind, are not only the truest standards of fine writing, as has been just now observed, and sure barriers against a general depravity of taste, but possess such charms, that, when judiciously taught, they take hold of the minds of youth, and inspire them with a love of virtue, and an abhorrence of vice, by presenting incitements to the former, and dissuaves from the latter, drawn from weighty reasons, and enforced by striking examples †.

† See Dr. Beattie on the Usefulness of Classical Learning ; Mr. Cornish's Importance of Classical Learning ; the Monthly Review for December 1779, and the Rev. Mr. Knox's Essays.



Add to all this, that the study of the Greek tongue, the original language of the New Testament, lets us see, with our own eyes, the heavenly light of the gospel, and the road to everlasting happiness.

Under the notion of a classical education, is here comprehended the study, not only of the English and Latin languages, but also of geography and ancient history, particularly that of Greece and Rome, with a general view of the history of England, some knowledge of the Greek language and the figures of rhetoric.

Can four or five years, that is, from ten to fourteen or fifteen, spent in these studies, and under this moral discipline, be said to be thrown away? Can that period be employed to better purpose? Is it not the great business of education, to instruct and civilize mankind, and to form them for acting an useful part in their several stations? And has not this method a manifest tendency to promote so valuable an end? Will not such instruction, and such a discipline,  
be

Be an infinite advantage to a young man, if he is to be a merchant, a farmer, an artificer? Will it not give him an evident superiority over his more ignorant and more undisciplined brethren? Will it not be a very proper preparation for him, if he is born to an opulent fortune, or if he is endowed with a superior genius, and destined to a learned profession? Will it not smoothe his way to the sciences, and quicken his progress through them, when he is sent to prosecute his studies at the university?

One of the advantages of a classical education deserves more particularly to be mentioned. By the taste for reading which it both inspires and directs, we are enabled to spend a vacant hour in an agreeable and instructive manner. What an advantage will this be for gentlemen who have acquired an opulent fortune, when they retire from the active scenes of life? Many there are, who, amidst all the conveniences that affluence can procure, are often at a loss how to entertain themselves in their retreat, and know not how to enjoy the fruits of their industry



dustry with dignity and satisfaction. Devoured by languor, and all the maladies of an unemployed mind, for want of a proper taste for books, they find themselves under a preposterous necessity of flying, in the decline of their years, to childish amusements for relief; and of spending, in trifling and folly, that period of life which every wise man would wish to employ in a way more rational, and more improving.

It will be objected, That these advantages do not always appear in the taste and manners of those who have had a classical education. This is acknowledged: but this defect is not to be imputed to the insufficiency of such an education, which has a natural tendency to produce these effects; it is to be imputed to the parents, who neglect the morals of their children; and to those teachers, who, for want of proper assistance, drive their pupils through the classics in a way equally harsh and precipitate. Thus the best medicines may be rendered ineffectual, when unsupported by a proper regimen, or abused by the unskilfulness or negligence of those who administer them.

As

As the student is now arrived at fourteen or fifteen years of age, and may be supposed to be well acquainted with the Latin classics and the Greek Testament, the bias of his genius, which by this time has discovered itself, will point out that way of life where he will have the best chance to succeed. This full display of his genius will serve as a clue to his parents or tutors, and prevent the absurd and cruel practice of pushing a boy through the sciences, when nature has not smoothed the way for him, on the one hand, or of condemning him to the more laborious arts, when his capacity is quick, on the other.

Children who are intended for the more ingenious handicraft employments, if the circumstances of their parents allow them to be educated by the following plan, will have no occasion for farther preparation ; but, thus instructed, may be safely put to an apprenticeship ; which is the best way of acquiring a dexterity in a mechanical employment.



Those who are destined for agriculture, should be instructed in the simplest principles of mechanics, the nature of the different soils in the parish or county where they reside, the culture adapted to them, and the methods of the best farmers in this island. This will not appear so chimerical, or useless, if we consider the laudable progress which some of our gentlemen have already made in improving their estates, and the tendency that such a preparation would have to diffuse the like spirit among the lower people ; as it would both inspire them with an early taste for this useful art, and direct them in the exercise of it. And it would be an instance of public spirit, if any gentleman of ability and experience in this way would be pleased to digest, in a plain and easy style, his own observations on this subject, and communicate them to the public : he might render such a work more extensively useful, if, out of the multitude of books which have been written on husbandry, he would take the trouble to make a collection of those methods which have been pursued with  
most

most success, and which seem to be best suited to the soil and the climate of our country \*.

It is to be regretted, that the mistaken views and ungoverned passions of men, should render the profession of arms necessary. As Providence has made ample provision for the wants of mankind, how happy should we all be, were we taught to study the true art of life ! How certainly should we find our own happiness in contributing to that of others ! How delightful a feat would this earth be, if war and all its horrors were no more ! And how amiable a picture would mankind exhibit, thus loving and cherishing one another !

But till that happy period arrive, and the passions of mankind be turned into their proper channel, it may be no small advantage for those

\* A small collection of this kind, intitled, *Select Essays on Husbandry*, and several other useful treatises on this subject, have been published since this Essay was composed ; and it is with pleasure we observe, that agriculture makes daily progress among us ; and that a Professor of this useful art is already established in one of our Universities.

gentlemen



gentlemen who are destined for the army, or navy, to be properly educated and prepared for a way of life which is so dangerous to the morals of ignorant and unprincipled youth. For this purpose, they should be trained up, with the greatest care, in the principles of religion, and in just notions of virtue and honour; and together with a classical education, they should be taught the French language, Mathematics, especially the practical parts, such as Geometry and Fortification, with Natural Philosophy, and the best books, both ancient and modern, on the art of war. To this should be added frequent exercises of the epistolary kind; a branch of education useful indeed to all who have business to transact, whether public or private, but especially to gentlemen of the army. These have occasion frequently to relate their military operations, which should always be done in a clear, distinct, narrative style.

With such preparation as this, they will be more capable of serving their king and their country with reputation and honour. It is but

too just an observation, that young gentlemen are often hurried into the army, or navy, without the advantages of a liberal education : while the youth who are bred to other professions have a laborious course of instruction to undergo, those on whose ability, courage, and integrity, the fate of their country may perhaps depend, are thought to need but little previous culture for so important a charge. But this is a fatal error : it is impossible for ignorance, or vice, which so often accompanies ignorance, and especially in military men, to inspire that fortitude, and that manly resolution, which are natural to a man who, being directed by an enlightened understanding, and enlivened with the joys of religion, is armed, by the uprightness of his heart and the innocence of his life, against the terrors of death, and the apprehensions of misery in another world.

As for the private men, both of our army and navy, the low circumstances in which they are born, allow not of so extensive an education : yet, if instructed, like others of their rank, in reading English, in writing, and arithmetic ; if  
brought



brought up, from their earliest years, in the principles of religion and virtue, and accustomed to a hardy, sober, and frugal way of life; no longer would they be distinguished for impiety and profligacy of manners; no longer would they be observed to spread the infection of their example, from town to town, among the lower, the younger, and the more ignorant part of our people \*. On the contrary, improving that natural courage which they derive from the genius of the British constitution, soon would they exhibit to our view the lovely virtues of sobriety, hardiness, fidelity, intrepidity, public spirit, piety, and magnanimity. Who would face the enemy with more undaunted resolution, than he whose heart and hands are innocent; who fights for his king and the public liberty from principle, rather than from flattery and mercenary views; who loves his country, and the great society of mankind; and whose mind is at peace with God, and shrinks not back at the prospect of approaching eternity?

\* From these strictures on the private men of our army, it is but justice to except many individuals, and to acknowledge, that some regiments are much more regular in their manners than others.

But

But as the defence and liberty of this island must always be connected with the mode of education that shall generally prevail, it would be an advantage to the public, that boys, when they arrive at a certain age, suppose fourteen or fifteen years, should be trained to arms, and publicly exercised for that purpose an afternoon every week, or every fortnight. To prevent accidents, to which their inexperience would expose them, their arms might be lodged in proper places, through the different parishes, and the boys should have no access to them but when they were to be publicly exercised. This practice being continued at stated intervals, during the stage of manhood, as well as of youth, would form a constant and well-trained militia, save a great part of the expence occasioned by a standing army in time of peace, and prove an excellent seminary for recruiting the forces we might have occasion to employ abroad in time of war \*.

\* I foresee that some objections will be made to this scheme, and it is with diffidence I mention it.



To carry on so extensive a course of education, and adapt it to the various occupations of mankind, it would be necessary that, beside the public schoolmaster, already established, or to be established in every parish, there should be one or more teachers of the English language in boroughs and populous villages, in proportion to the extent and populousness of the place. In like manner, there should be, in every considerable town, teachers of Book-keeping, Geometry, Drawing, Algebra, Navigation, and Mechanics. These should explain the nature of trade to such as are intended for that way of life, and give them, among other things, a just idea of the produce and manufactures of this island, and the branches of commerce which it carries on with foreigners, and with its own colonies. The French tongue, if required, may be taught at separate hours.

As for writing and arithmetic, they should be taught, as well as the English language, in the parish schools.

Here

Here it is to be observed that, as the province of all these teachers is to attend to the morals as well as the studies of their pupils, they should be persons of a cultivated mind and solid judgment, persons steady and exemplary in their conduct, and conscientiously attentive to the conduct of their pupils. Suitable encouragement should, therefore, be given them, and proper attention paid to their schools. This would procure respect to their persons, and give weight to their authority ; and thus the different teachers would support one another, and jointly promote the great end of education, which is, to make good men and useful members of society. //

From what has been said it will appear, that it is not the intention of this plan to diminish the number of that necessary class of men who are to subsist by the labour of their hands ; it is not intended to tempt the labouring people, by the means of a learned education, to despise or neglect the duties of that station in which Divine Providence has thought fit to place them ; but it is intended, by proper instruction, to  
train



train them up to habits of industry and contentment with their lot ; and it is intended, above every thing, to preserve the innocence of children in the lower as well as the higher ranks of life, to season their minds with piety and virtue, and to prepare them, by an early and prudent discipline, for the different duties of life. I say, by an early discipline ; for it is to be repeated again, that the sooner we form the minds of children, by teaching them to make a right estimate of things, and by accustoming them to act accordingly, the less they will be infested, as they grow up, with irregularities of temper, and extravagancies of passions. Hence education will become more delightful both to the teacher and the learner. And as children must be left, for the first five or six years, to the care and discipline of their parents \*, these should take all possible pains, during that critical

\* In towns and villages, it would be of great consequence to the health and innocence of children, during the first period, that is from three to five or six years of age, if parents would divide them into select sets, and commit each set to the care of a sensible, prudent, elderly person,

cal period, to preserve them from false and destructive associations of ideas, and to keep them as much as possible from the society of corrupted or neglected children ; and they should send them to school betimes, not that they may be oppressed with reading, or tortured with lessons which they cannot comprehend, but that bad habits may be prevented, their diversions regulated, and suitable tasks prescribed ; and that this moral discipline, with the virtuous dispositions which it tends to inspire, may be rendered familiar to them.

Before I conclude this chapter, it may be proper to offer some hints concerning the education of the fair sex. The fair sex are capable of a very high degree of improvement, and the assistance of the mothers is of great consequence

son, whose business should be, not to give them formal lessons, but to preserve them from dangers, from bad habits, and bad companions, to invent proper amusements for them, to superintend their diversions, and, for that purpose, sometimes to assemble them in a convenient room, and sometimes to go along with them into the fields, &c.

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towards



towards carrying on any general plan of education ; because of the authority with which they are invested, and the opportunities which they have of instructing their children, and of forming their tempers: but to give proper directions for the educating of those in the higher ranks of life would require abilities far superior to mine, and a more extensive acquaintance with the fair sex than I can pretend to. I shall therefore leave a system of education for the ladies, to be given by those who are equal to so delicate a subject\*, and shall

\* On this subject, young ladies, from the age of six to sixteen years, may read with advantage, under the direction of their mothers or governesses,

Mrs. Barbauld's Easy Lessons for Children.

Mr. Berquin's Children's Friend.

Mrs. Trimmer's Sacred History and Introduction to the Knowledge of Nature.

A Letter from a Father to his Daughter at a Boarding School.

Dr. Gregory's Advice to a Daughter.

Advice from a Lady of Quality to her Children.

Mentoria, or the Young Lady's Instructor.

Father's Instructions and Moral Tales by Dr. Percival.

Misses Magazine, and Young Ladies' Magazines.

Ash's Sentiments on Education.

Holcroft's

I shall confine myself to a few hints on the education of women in the lower stations of life.

As they are capable of instruction as well as the men, and, like them too, accountable for

Holcroft's Translation of Tales of the Castle.

Instructions for a Young Lady in every Sphere and Period of Life.

Mrs. Chapone's Letters on the Improvement of the Mind.

Madam Lambert's Advice to a Son and Daughter.

Miss Moore's Sacred Dramas.

Oeconomy of Human Life.

Nature Displayed.

Mr. Walker's English Classics Abridged.

Mr. Bennet's Letters to a Young Lady, and his Strictures on Female Education.

Thoughts by Way of Maxims, addressed to Young Ladies.

The Governess, from the French of Mr. Le Fevre.

Thoughts on the Education of Daughters, by Mary Wollestoncraft.

Telemachus and Travels of Cyrus, in the Original.

Vertot's Revolutions of Rome, Sweden, and Portugal.

The best Histories of Greece, Rome, England, and Scotland.

Goldsmith's History of the Earth and Animated Nature.

Letters on the History of England from a Nobleman to his Son.

Spectator, Guardian, Tatler, Female Spectator, Adventurer, Rambler, the World, Mirror, Lounger, Observer, Companion, &c.



their actions, the very meanest among them should be taught to read the English language, to sing the church tunes, and to write. To this may be added the common rules of arithmetic, if they discover an inclination to learn them. Above all, the greatest care should be taken to instruct them in the principles of religion and morality, and to superintend and direct their conduct. For this purpose they should be sent to the parish-schools, either in company with the boys, or rather by themselves, and at different hours. Humanity, nay justice, and a regard for the public good, require this care to be taken of the women. Are they not recommended, by the feebleness of their sex, to the care and protection of the men? Are they not partakers of the same nature? Are they not endued with the same powers of mind? Would not this early attention to their minds and morals render them more diligent and more faithful servants? And when married, would it not render them more capable of instructing their children, and more attentive to their behaviour?

In

In forming their minds, particular care should be taken to point out those qualities which are most ornamental to their sex, such as cleanliness, neatness of dress, modesty, sweetness of temper, industry, sobriety, frugality. And as the women, thus educated, will make it their study to acquire the proper accomplishments, and the distinguishing virtues of their sex, a desire to please them will animate the men, and prove an additional motive to regularity and decency of behaviour.

They should also be carefully instructed, when young, in all the branches of domestic œconomy, especially in the dressing of victuals, in sewing, spinning, and knitting. To be mistress of these and the like accomplishments, will be a considerable advantage to a young woman: it will help to recommend her to a husband; it will compensate to her the want of a fortune.

Among other things, young women should be deeply impressed with a sense of character,



and taught the infinite difference between virtue and vice, with the inseparable connection between innocence and happiness on the one hand, and between guilt and misery on the other. And it is hoped that, if this plan were put in execution, it would have a great effect in improving the minds of both sexes and of all ranks, in restraining that propensity to illicit amours which is so much complained of in young gentlemen, and in extinguishing that taste for luxury and idleness, which is known to have so baneful an influence on the strength, the populousness, and the prosperity of a nation. These obstructions being removed, our truer and more lasting happiness would no longer elude our search: it would be found in a married state, as it can arise only from the possession of a virtuous and amiable woman, the friend and companion of life.

As to children of the lowest rank, and of both sexes, who, in consequence of the poverty and depravity of their parents, are generally and necessarily trained up to beggary and vice, no method

method of rendering them virtuous and useful members of society will be found more effectual, or more humane, than that which has been lately pursued in a small town of North Britain\*. In that town, by establishing a fund for a salary to a well qualified teacher, and by a judicious union of industry with instruction, a happy and wonderful reformation has already taken place among the children of the poor. That numerous class, formerly sunk in wickedness and misery, are now acquiring habits of industry, accompanied with useful instruction, and are contributing, many of them, to the support of their parents as well as themselves. It is to be wished, and may indeed be expected, that the Reverend and Learned Author of this excellent Institution will soon publish a particular account of it, and of the effects which it has already produced; that other communities may be encouraged to adopt a similar plan, when they see that an effectual scheme for reforming the poor in general, and rendering them useful to

\* The town of Banff, about 44 miles north of Aberdeen.



society, (a scheme sought for in vain by the wisest laws, and by the well intended institution of Sunday schools,) is here exhibited, as actually carried into execution, and producing the most salutary effects.

## S E C T. VI.

### *Of the Qualifications and Duty of Teachers.*

**T**HE teacher should be well acquainted with the Classics and the Belles Lettres in general, with the English and the Latin tongues in particular, not ignorant of Logic, versed in Arithmetic, in the Mathematics, in Natural and Moral Philosophy, with a general knowledge of Natural History and Astronomy. These studies are a very proper exercise for the powers of the mind, which they are found, in a surprising manner, to open and enlarge. To academical learning he should add some skill in agriculture, if he intends to teach in the country.

He

He ought also to be expert in Geography and Civil History, ancient as well as modern; to have a good taste in books; and to have been frequently in the company of well-bred and accomplished persons of both sexes; for such company is the best preservative against that affectation and pedantry which so often, and so disagreeably, distinguish the scholastic and the recluse.

Much should he study the art of communicating knowledge. Without this talent he must be altogether unfit for the business of teaching, whatever his other accomplishments may be. So confined are the ideas of children, and so unprofitable, as well as disagreeable, is every lesson which they cannot comprehend, that the teacher should take the greatest care to accommodate their tasks to their capacities and years, and to repeat his instructions in a simple, familiar, and perspicuous style, till he find that they are clearly and fully understood. Thus the attention of his scholars will be fixed, and their studies rendered easy and agreeable.

He



He should strive likewise to discover the genius and natural bias of his pupils, and communicate his discoveries to their parents: for this purpose he should attend to their diversions and amusements, the questions which they put unsolicited, the objects, and the subjects of literature, with which they are most entertained.

He should consider, that he does not perform his duty to his pupils, unless he render them highly sensible of the advantages of early study, and accustom them to it. These advantages are very great: in youth the mind imbibes instruction more easily, and retains it much better; and an early habit of study, if it be well directed and tempered with proper exercise, fills up, both with profit and pleasure, those hours which would otherwise be spent in dissipation and folly. Besides, the sooner that useful knowledge is acquired, the sooner and more effectually is its possessor secured from error and deception, from pedantry and pride; the sooner he begins to be distinguished, trusted, and employed, the sooner he becomes acquainted

quainted with human nature and himself; and consequently the sooner he is enabled to form just rules of conduct, and to act with propriety and prudence.

No less pains should the teacher take to instruct his pupils in the use of knowledge, and direct them how to employ it. Now, man being designed for action as well as contemplation, that sort of knowledge will be vain which does not prepare him for social life, and instruct him in his duty to God and to man. This is its truest and noblest end; and by keeping this in view in all our studies, we shall at length become good men and good citizens, happy in ourselves, and useful to others.

The teacher ought also to be well assured, that his constitution, as well as inclination, is suited to this way of life, and capable of confinement and drudgery. If the body be indisposed, the mind will not exert itself with that vigour which is particularly necessary in this profession. Nor ought he to be diverted from the duties of his office by a separate employment, or by any avocations



cations whatsoever. For which reason, whoever undertakes the education of youth, either in a public or private capacity, ought to form an unalterable resolution to dedicate his time and his study to that important task. He ought not to consider his office, if he is a public teacher, as a provision for life, and an establishment for indolence; nor, if he is a private tutor, ought he to look upon it as a matter of inferior moment, and a disagreeable, though necessary step, by which he may rise to a more elevated station, or acquire a more considerable fortune in the world. Pious and ingenuous in his mind, prudent and humane in his temper, regular and polished in his manners, temperate and plain in his way of life, of all mankind he ought to have the fewest faults and the fewest foibles; because the bad example of a man, who is every day employed in teaching morality, as well as language, will naturally have a most pernicious influence on the soft and flexible minds of children, who are to receive their impressions, in a great measure, from their teacher. To an entire command of his passions, and a justness of  
of

of sentiment, both with respect to religion and politics, he should join a superiority to party spirit, and an aversion to all slavish and enslaving principles. Above all, he ought to have an honest and upright heart, and a sincere desire to be useful to the children under his care. This ought to be the delight of his soul, and the great motive of his actions; it is this motive, that above every thing else, should have determined him at first to enter upon this way of life. Without a natural taste for communicating knowledge, and an earnest desire of being useful to his pupils, he will neither be happy in his charge, nor so successful as its importance requires.

Nor is it sufficient that the teacher should have the qualifications and dispositions already mentioned; it is also necessary that he should be invested with an unlimited power over his pupils, and that his authority should, on every occasion, be supported by their parents. Without this, all the efforts of the teacher in educating the child will prove ineffectual. For  
which



which reason, parents ought to have an entire confidence in the fidelity, as well as ability, of the teacher, before they commit their children to his care, and to neglect nothing that can strengthen his hands, when once they have bestowed on him so important a trust. No less attentive should the teacher be to support the authority of the parent. Parents and teachers should confer together on every occasion; by their united exertions, the most naughty or refractory boy would, very probably, be reclaimed, without that severity, which indiscretion, and the want of a well-supported authority, render as vain as it is disagreeable.

But though the authority of a teacher over his pupils ought to be fully established, yet its surest and most agreeable foundation will be a sense of character, with which he should study to inspire them, and an apprehension of displeasing him, rather than a servile fear of punishment. At first, indeed, in the case of gross negligence, or dissipation of mind, greater strictness is to be used, in order to fix the attention ;

tion ; and if the boy be of a refractory disposition, some chastisement may be necessary to render him tractable. This, however, will be necessary only when he has been much neglected in his first years, or corrupted by undue indulgence. But when the temper is once rendered pliant and docile, the severity of discipline is to be relaxed, and the distance between the teacher and the scholar to be gradually diminished, till a free and easy intercourse take place between them\*. This connection being formed, how delightful is it to teach, as well as to be taught, and how wonderfully does the mind improve both in knowledge and in virtue !

As for the under-teachers, or ushers, in great schools, they should be persons of an irreproachable character, and of great skill in classical and academical literature, with no small share of pru-

\* From this view of the qualifications and duties of a teacher, parents may judge, whether a young man, who has not had the advantage of experience, be a fit person for educating youth. Would it not be proper, that such a person should be previously employed, for two or three years, as usher to some considerable school ?

dence



dence and good temper. As they will acquire experience under the direction of the principal teacher, and as experience is of great use in qualifying a man for the education of youth, the public schools may be supplied, from these ushers, with the ablest teachers, from time to time.

## S E C T. VII.

### *Of the Salary of Schoolmasters.*

**W**HOEVER reflects on the importance of education, and the variety of qualifications necessary in every teacher of youth, will easily see, that the provision to be made for a public teacher ought to be much greater than it is at present. It should be such as would remove the disadvantages complained of, and excite persons of good capacity, and of a liberal education, to apply themselves to this profession. It should consist, partly, of a stated salary, and partly of the perquisites of the school: These when joined together should be such as would

would place the teacher in easy circumstances, and enable him to support a family and to educate his children. For if he is either depressed in his mind, or diverted from his business, by the cares which are inseparable from indigence, he will neither be happy in himself, nor useful to his pupils.

The fees for the English language ought to be very small: as most parents subsist by their daily labour, they cannot bear great expence; and that branch of education, to which the poorest as well as the richest are entitled, ought to be rendered as little chargeable as possible. But this should not restrain the generosity of an opulent parent, if he think the teacher is faithful in his office\*.

For writing, and the common rules of arithmetic, the fees should be higher; and for

\* Children of the lowest class, whose parents cannot afford to give fees, ought to be taught, at the expence of the parish, to read the English language, to write, and to sing the Church tunes.

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the



the classical and mercantile branches, higher still.

In fixing the provision to be made for a parish schoolmaster, the great business will be, so to adjust his salary and the perquisites of his school, that the former may raise him above indigence, and the latter may prove an additional, though subordinate, motive to quicken his industry †.

A conscientious teacher, superior to mercenary views, will do justice to the poorer as well as the richer scholars; for he ought always to remember, that it is on account of the lower and poorer classes of mankind that he receives his subsistence from the public. But still it will give him pleasure, to see those parents whose

† If any one thinks, that the encouragement which would arise from the generosity of the richer parents would be but inconsiderable and precarious, let him enquire into the presents usually given at free schools, and he will have reason to alter his opinion. A parent will not grudge to give the teacher a present, equal at least to the quarterly payments established in other places, if he think that justice is done to the education of his child.

circum-

circumstances admit of it, voluntarily and cheerfully offer him a token of their gratitude for his fidelity to all who are under his care.

Here, the difficulty of raising a fund for the payment of the salaries proposed, will be objected. This difficulty is acknowledged, and lamented. But the importance of the object in view, and the readiness of mankind to promote any scheme wherein they think their interest is greatly concerned, will not allow us to despair. Some things may be pointed out, that would be productive of great utility, at the same time that they would be very little felt by the public; and if any thing in these hints shall be judged worthy of the public attention, it is not doubted but proper methods will be taken by the State for reforming the abuses of education, and supplying its defects.

But if the exigencies of the State will not allow us to hope for an immediate supply from that quarter; if the liberality of the great is already diverted into other channels; and if no-



thing can, or ought to be imposed on the poor, it is hoped, that, till proper salaries be established, the richer parents, who must be so great gainers by this plan, will not think it hard to meet in their respective parishes every year, or every fifth year, and voluntarily tax themselves to raise a fund for that purpose. A small sum of money (for it would be but small to individuals) could not be said to be thrown away, when employed in procuring their children a more virtuous and more useful education : it would return to them sevenfold, in the probity, the ingenuity, and the superior knowledge of their children ; it would be spent among themselves ; it would free them from the necessity of sending their sons to school at a distance, where their education must be more expensive, and the restraints upon their irregularities more feeble ; it would save several gentlemen the expence of a private tutor for their children : in any event, it would be ill-judged œconomy, to save a portion of their money, when a small portion of it, thus laid out, has so evident a tendency to promote the virtue, the useful-

usefulness, the happiness of what is so dear to them.

But it is needless to multiply arguments, since the wisdom of the nation, if it approve of this plan, will be at no loss to carry it into execution.

After all, it will be asked, "Where shall such teachers be found?" In answer to this, it is granted that this scheme cannot take place all at once: it would be difficult to find immediately a sufficient number of teachers properly qualified. Besides, unless some other decent provision could be made for such of the present teachers as might be judged unqualified, they ought, without doubt, to be continued in their office. It would be cruel and unjust, to deprive them of their livelihood, since, with good intentions, and on the faith of society, they are dedicating their labours to the public service, and discharging their duty to the best of their power. But this inconvenience will cease by degrees, at the death of such of the



present incumbents as may be unqualified ; or it will be removed at once, by their appointment in another line. As public spirit, when duly encouraged, is seldom wanting, if proper regulations be once established, and suitable encouragement given, it is not to be doubted that persons, of good capacities and of a liberal education, will be found, who will not disdain the instruction of youth. Invited by the probability of success and the prospect of esteem, usefulness and happiness, many will ardently devote themselves to the godlike task of forming the minds of youth, and preparing them for the various duties of life.

A  
TREATISE  
ON  
EDUCATION.

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PART II.  
DIRECTIONS FOR EDUCATING CHILDREN.

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SECTION I.

*Of the Care to be taken of the Bodies of Children\*.*

SO feeble a creature is man, when he makes his first appearance in the world, and so great the influence which his body is to have on his mind, that every plan of education ought to provide for the health of the former, as well as the soundness of the latter. The mind is hardly a subject of discipline during

\* Vide p. 33.



the weakness of infancy ; but the body requires our attention from the very birth. The sooner then we begin to take care of it, the more successful will our labours be.

After the child has been washed, it ought not to be laid in a cradle, but cherished for some time by the heat of the mother, if she be free from fever ; and if afterwards it is thought proper to use a cradle, it should be large, and the child being suffered to lie at ease, should be watched rather than rocked.

Children generally sleep a considerable time after their birth ; they should not be disturbed in this sleep, nor should a laxative syrup be administered when they awake ; they should be put to the breast, even though the mother should not appear to have milk ; for the sucking of the child brings the milk, which serves as a laxative, and alleviates, if it does not prevent, the fever that frequently succeeds the delivery. If, after all, no proper milk can be procured, the laxative may be necessary.

It

It is an unnatural practice, to bring up children by the spoon, and never to be used but when the mother is incapable of nursing her child, and a proper nurse cannot be found. The most natural food for a child, during infancy, is, without doubt, its mother's milk : and it is a duty incumbent on mothers to suckle their children, if they be able to effect it. Beside the physical advantages which attend this practice, there are others which deserve the attention of parents. The helpless condition of an infant requires all the concern and assiduity of a mother. The mother who suckles her children follows the surest guide, the invariable course of nature. By indulging her affection for her offspring, she strengthens it ; by accustoming them to depend on her, she endears herself to them ; by the care which she takes of them, she acquires an additional claim to their gratitude ; by the duty she performs to her family, she sets her daughters an example to imitate in their turn.

If



If the health of the mother make it necessary to hire a nurse, the greatest care should be taken in choosing her. A sound constitution of body, with milk of the same age, or nearly of the same age with that of the mother, cleanliness, temperance, carefulness, cheerfulness, and evenness of temper, are indispensable qualifications in every woman who is to be trusted with so precious a charge. If the nurse be intemperate in her way of living, or violent in her passions, the child must suffer in his body, and consequently in his mind : if she be slothful or negligent, what a risk will he run, unable to preserve himself, or even to make known his wants?

Nor is sagacity in a nurse less necessary to prevent the child from bad habits, than carefulness to guard him against dangers. Light, for instance, or any clear substance, is found to draw the attention of children, even when it falls obliquely on the eye. To prevent then the habit of squinting, a judicious nurse will turn the face of the child directly to the object which

which he is viewing. The like sagacity will teach her to keep him dry, and in a proper posture, to rub him now and then, to prevent his being overlaid in bed, and, on all occasions, to take the most prudent methods of managing her infant charge.

The diet of the nurse deserves likewise to be considered: it should be copious, but not immoderate; it should nourish, but not inflame; it should consist more of bread and milk and vegetables, and especially if she has been accustomed to such a diet, than of animal food, or fermented liquors\*; the last of which are highly improper.

Children, in general, should be suckled between nine and twelve months; they should

\* As so much depends upon the temper, the care, and the diet of the nurse, it may not be amiss that the child should be nursed under the eye of the parents, and that, when circumstances permit, a small annuity should be settled upon the nurse, to be continued during the life of the child.

not



not be crammed too much with victuals † ; nor should they be weaned all at once, but gradually, and prudently prepared for their future diet.

After children are weaned, their taste should be preserved, as much as possible, in its primitive simplicity ; for which reason their diet should be plentiful, but it should also be plain. Till they be three years old, it should consist mostly of common things, as well-fermented bread, panada, milk, beef-tea, with rice, barley-broth, and barley meal-porridge. Spices of every kind, and whatever lies heavy on the stomach, as pastry, custards, and puddings, when made chiefly of eggs, butter, and unfermented flour, are very improper.

Their drink should be pure water, unless they are of a cold, or weak, and sickly con-

† The stomach, when overloaded, is less able to digest ; and when more is taken than can be digested, it vitiates the blood, and occasions diseases of various kinds.

stitution :

stitution : in that case a little good wine, now and then mixed with their drink, may be of use to strengthen the stomach, to raise the spirits, and to promote a free circulation of the blood. But it does not enter into our plan to prescribe the means of recovering health.

They should not be allowed to contract a nice and whimsical taste ; they should be accustomed to take whatever is judged to be healthful for them, and known to agree with their constitutions ; and they should be taught to be deliberate and decent in their manner of eating. If their meat be taken hastily, it will not be easily digested : if either their meat or their drink be taken when hot, it will hurt the stomach. If they ask to eat between their meals, nothing but bread should be given them ; this they will eat with pleasure, if hungry. In like manner, if they ask to drink, water should be given them ; this will sufficiently quench their thirst. When they are warm, they should not be suffered to drink cold water ; it would be better for their health if they delay drinking  
till



till they are cool; besides that a discipline of this kind may be very useful in the more advanced stages of life.

When a child begins to carry every thing to his mouth, it is a sign of the cutting of the teeth; and the child should have something to gnaw that is harmless and yielding, as liquorice-root, and the like; but by no means coral, which is by far too hard.

Children should have no shoes or stockings till they are able to run abroad; nor are they to be shackled with bandages, or confined with ligaments of any kind: these, by obstructing the circulation of the blood, must hinder the growth, and affect the health and temper of the child. Some may be ready to think, that unless children be confined and adjusted in their cloaths, they will be in danger of contracting a deformed or unhandsome figure of body. But reason, and the experience of mankind, sufficiently demonstrate the absurdity of such an opinion.

They

They should not be burdened with too warm and heavy cloaths\*, nor accustomed to sit over the fire, or to sleep in warm rooms; a practice which tends to relax their bodies, and enervate their minds. But if they have been bred in this delicate way, sudden and total transitions, from one extreme to another, may be very dangerous, especially if they are of weak constitutions.

Though mothers should not neglect their children by abandoning them to hired nurses, yet they should not carry their care to an excess. By such a conduct, while they want to preserve them from present sufferings, they will accumulate future disasters upon their heads, and, by a blind fondness, prolong the feebleness of childhood through the succeeding stages of life. Education is, as much as possible, to be adapted to the natural condition of

\* The following dress may be used:—A thin night cap, a flannel waistcoat without sleeves, a petticoat and gown of light stuff, a thin flannel shirt for the night.



mankind ; and nature has not made our happiness to consist in indolence, nor exempted us altogether from hardships and trouble. The sooner then we learn to bear these, the less shall we be sensible of them as we advance in life. For which reason children should be accustomed, by a hardy but prudent education, to bear fatigue, and all the inclemencies of the weather ; for in childhood, the constitution, not yet formed, will admit of changes and experiments, which it might be dangerous afterwards to attempt. The power of habit is known to be great ; and we should try to give children good habits with respect to the body as well as the mind.

To render children more robust, the country air, and cold bathing may be of great use. The purity of the former will strengthen their lungs, and enliven their spirits ; the coolness of the latter will brace their nerves, and fortify them against the injurious impressions of the weather. Thus too their bodies, being kept clean, will be more healthy and vigorous. To prevent

prevent any danger that may arise to their health from these immersions, the water at first may be made lukewarm; then the heat may be diminished, by insensible degrees, till the child can bear to be plunged into the coldest water in the rigour of winter\*.

Upon the same principles, children, as soon as they have got their teeth, should be accustomed to have the head bare, or but slightly covered, both in summer and winter. Some of the ancient inhabitants of Africa, notwithstanding the sultriness of the climate, are said to have used no covering for the head. Such a practice might be more proper for the people

\* In using the cold bath, the head and breast should, first of all, be rubbed with a wet cloth; then the cloaths being expeditiously stript off, the whole body ought to be plunged into the water at once; and, after remaining in it a few seconds, it should be plunged once or twice more; it is then to be rubbed with a dry cloth, and the cloaths to be expeditiously put on. Salt water is to be preferred; and, when the child is more advanced, it would be of use to him, as soon as he comes out of the water, to run along the shore, a few minutes, in his shirt.



of Great-Britain, as they are less exposed, in so northern a region, to heat, than to cold, which is not so hurtful to those who are inured to it betimes.

Children, when a few months old, should be taken out now and then into the open air, carried from place to place, tossed in their nurses arms, and drawn in go-carts, or other vehicles contrived for their use. When they are nine or ten months old, they may be taught to walk alone; but no leading-strings should be made use of for that purpose. Till they are two or three years old, they should not be allowed to fatigue themselves with walking, &c. but, in proportion as they advance through childhood, they should be permitted to run about in the fields, under the eye of a careful person, and to take innocent amusements. As it is exercise that hardens the body, let them run, fall, cry, and, like the ancient Roman youth, let them be almost continually in motion. And they may be allowed to lie down on the ground when weary, and to go with wet feet, if they have

have been so trained up from their infancy ; for in that case their health will not suffer from such freedoms ; only let them be warned not to throw themselves down on the moist ground, or enter the cold bath, when they are warm.

Parents, and those whom they employ about their children, should take the greatest care to preserve them from accidents, to which childhood, void of experience and naturally thoughtless, must be frequently exposed. Thus they should keep them at a distance from the fire, from precipices, and other dangerous places, and remove out of their way any weapons that may hurt them. But this is not all ; they should teach them also how they may, by a prudent foresight, preserve themselves from dangers, and harden the body, that they may be capable of enduring all the varieties of life.

But though we cannot be too solicitous to keep children from dangers, yet if they should happen to fall or wound themselves, or meet with any accidents of that kind, we should not



run to them with symptoms of violent emotion : we should give them what relief may be necessary, without appearing to be greatly disturbed, or fondly condoling with them on their disaster. For to suffer pain with a manly spirit is a lesson for which they may have occasion in the different stages of life ; and to bear slight degrees of it with fortitude, will enable them at length to endure greater.

As children have not a sufficiency, and much less a superfluity, of strength, we should allow them the use of that portion which nature has given them, and all we have to do is to direct it aright.

Their exercises should be manly ; they should be repeated at proper intervals, and suited to their constitutions, that they may be strengthened, and not exhausted, by them : They should be such as require address, and give the body an agility and graceful motion. Such are those of the hand-ball, bowls, walking, riding ; and within doors, the shuttle-cock, dumb-bell, chamber-

ber-horse, &c. Dancing, and perhaps fencing too, if the circumstances of the parents admit of them, may be very proper: they contribute, like other exercises, to health; but they contribute, above all others, to a genteel air, and a graceful carriage of body. If the children are to follow handicraft employments, their exercises, as was hinted in the first part of this work, should have some relation to those employments.

They should likewise be encouraged to do several things in the mechanical way, and particularly to make, as well as contrive, the play-things which they use. Such a practice will be both healthful and useful to them: it will encourage that activity which is natural to children, and teach them to employ it in an innocent manner; it will accustom them to shift for themselves; it will extend their acquaintance with the properties of matter; it will give them a dexterity at mechanical operations; it will be a sort of an apprenticeship for some employments, and an advantage to all.



Thus, by employing the activity of children, and at the same time exciting their ingenuity, it will gradually prepare them for the business of life.

Fatigued with exercise, children should be liberally indulged in sleep, so refreshing to their spirits, and so friendly to their health and their growth. The time they are allowed to sleep should bear some proportion to their temperament of body, as well as to their exercise. But they should be accustomed to go to bed betimes, and to rise early. A habit of this kind will be found to be very beneficial both to body and mind.

But though they should be subjected to rules, yet their adherence to them should not be so rigid that they could not transgress them upon any emergency without hurting their health. As they advance through youth, let them be able, for instance, to go to bed late, and yet to rise early, or to sit up all night ; if these changes

ges are gradual and prudently conducted, no bad consequence will arise.

Though long sleep may, in general, contribute to their health, yet soft beds are thought to have a contrary effect: they likewise have a tendency to encourage sloth. In this, as well as other respects, the more hardy their education is, the less will they be exposed to disagreeable sensations in their progress through life.

By attention to these rules, and especially by a plain diet and regular exercise, the health may be preserved, and the constitution strengthened. Medicines should never be administered to prevent diseases, lest, instead of securing the health, they should ruin it. Temperance and exercise are known to be the most natural supports of the human body. It is only when health is lost, and cannot be recovered by these natural means, that medicines, which are unnatural, ought to be called to the assistance of mankind.



## SECT. II.

*Of the Culture of the Mind till the Age of ten Years.*

**A**S the mind unfolds itself at different periods of childhood in different persons, it is difficult to ascertain the precise age at which children should begin to study the languages, which are the great vehicle of science. But with respect to morals, the case is different; for the principles of human nature being the same in all, and virtuous habits being equally useful to the slow and the quick, it follows, that general rules may be laid down for all who are of the same age, and that a corresponding discipline ought to be exercised.

During the first part of this period, that is, during the first four or five years, education, with respect to the culture of the mind, should be almost negative : . it should consist, not so much

much in communicating knowledge, as in preventing bad habits, and preserving the understanding from error, and the heart from vice.

Till children can express their wants by words, they are obliged to make them known by cries or tears. As these are the natural expressions of pain in that tender age, we should attend to these notices which children give us of their distress, and relieve them to the utmost of our power. But as they advance in childhood, their cries are to be carefully distinguished; if we find that children are really in pain, or under any natural want, we ought to relieve, but not to flatter them. Our caresses will not cure them of a cholic; they will serve only to make them sensible of the power they have over us, and teach them to employ it at their pleasure. If we find that their cries proceed from an imperious disposition rather than any natural want, far from gratifying them, we ought not to shew them any regard. On such occasions, it is a common practice to divert their attention to some new and attracting object. But if this  
be



be not done so discreetly that the design may not appear, it must soon give the children an ascendancy over us.

We err then when we flatter children in order to silence their cries ; we err likewise when we threaten, or chastise them before they are capable of judging of the nature of their actions. By the former conduct, we subject ourselves to their caprice ; by the latter we subject them to ours. Thus forming them to be slaves or tyrants, we cherish, in them, passions which we impute to the perverseness of nature, and after having corrupted them, we complain of their depravity.

When children begin to enforce their demands in a forward manner, or a whining tone, they should meet with an absolute refusal. For which reason, whatever we intend to grant, we should grant at the first sign, without solicitations, or conditional promises : we should seldom refuse, and never recal.

Before

Before the age of reason, there is properly no morality in our actions: unacquainted with the nature of things, and ignorant of the effects of his behaviour, a child will, at that time of life, break any thing he gets hold of, or even kill a bird without knowing what he does: for his active principle, as it begins to open, makes him try his strength, and produces that restlessness, and that desire of changing the state of things, which are observed in children, and which are rendered less noxious only by their feebleness. Prompted by this natural propensity to action, when they begin to consider men as the instruments which they can put in motion at their pleasure, they seek to gratify it, by commanding their service, and to supply their own natural weakness by the assistance of others. As they advance through childhood, their strength increases, and they become less restless. But the desire to command, so flattering to self-love, being thus strengthened by habit, does not cease with the want which at first produced it. Hence they become imperious and tyrannical. To prevent such habits as these, which give  
rise



rise to a love of dominion in children, and which increasing their desires, increase also their wants, we should strive to employ, in an innocent manner, this activity which is so natural to children, and to contrive the most proper methods of rendering it useful to them. If we allow them a reasonable liberty, we shall extinguish, or moderate their desire to command; if we remove out of their way what is brittle or dangerous, we shall prevent the bad effects of the liberty we grant them: if we accustom them to confine their desires to their natural wants, we shall make them less sensible of the want of what may never be in their power to attain. Thus may a well regulated liberty be made an innocent and successful engine of education.

If we trust to menaces and compulsive methods on the one hand, or to promises or flattery, on the other, children will appear to be convinced by reason, when they are only overawed by fear, or allured by views of interest. Under so constrained and precarious a submission, they will be secretly disgusted at our tyranny; and  
losing

losing the affection they had for us, they will learn to dissemble, and to impose upon us, that they may avoid the punishment which they dread, or obtain the reward which they expect. If it be necessary, after all, to exert an authority, we should see that our injunctions be punctually observed; but we should be sure likewise that they are reasonable.

But children, when properly educated, will hardly need any peremptory commands: their submission will be voluntary, for no subjection is so complete as when the will itself is captivated.

In the whole of discipline, an excess of rigour, on the one hand, or of indulgence, on the other, is equally to be avoided. The former will crush the spirit, and extinguish every effort of genius; the latter will enfeeble and corrupt the mind; for the surest way to render a person miserable, is to accustom him to obtain all his desires. He who has not known contradiction or disappointment



ment when a child, would be unfit for society when a man.

It is ill judged to give children costly and splendid playthings; these will naturally inspire them with an early taste for luxury. The simplest things, such as branches of trees, flowers, &c. will amuse them as well, and will not have that pernicious tendency.

We judge no less amiss when we make fine cloaths a reward to children, or threaten them with coarse or plain cloaths, as a punishment. This must give them a like taste for luxury, and teach them to judge of merit by the outside.

A variety of new objects, even those which are ugly and disagreeable, may be presented, in a prudent and cautious manner, to their view, that they may not be afterwards afraid to behold them. They are naturally frightened at masks; to cure them of weaknesses of this kind, it may be proper to shew them, at first, a mask of a handsome figure; and if somebody, who is well  
known

known to them, should put it on in their presence, it will not be amiss to laugh at the appearance he makes. Thus will the child learn to behold the ugliest figures, or ugliest animals, without fear. If children appear to be timorous or cowardly, it may be proper to accustom them to crowds, and counterfeit combats, and to rough, but harmless usage.

They are ready to be frightened, and to cry, when left alone in the dark, unless so accustomed from the beginning. The reason of this timorousness may be, not only the foolish tales of their nurses, about ghosts and apparitions, which take hold of their imagination, but likewise their ignorance of the things which surround them in the dark. To preserve them from this weakness, it may be of use to make children play together in places of safety in the dark, to invent proper diversions for them, and, above all, to form them to a habitual reliance on that gracious and Almighty Being, who is present every where, and who governs the spiritual as well as the corporeal world.

The



The first and most obvious lesson of morality is, "Not to do ill ; not to give pain to another." This is a lesson which cannot be too frequently inculcated upon children. This is the safest rule for their conduct, and the surest test of their virtue. To this the precept of doing good is but subordinate. This aversion from doing ill, when once rooted in the mind, will accustom children to exercise the understanding in distinguishing between right and wrong ; it will check the violence of their passions ; it will teach them if not the most shining, yet the most useful virtues in life, good-nature, justice, and prudence.

When they make promises, we should not distrust them, nor demand protestations from them. If any mischief has been done, the author of which is unknown, we should be far from suspecting them of it : if they break any thing, we should let them feel the loss of it ; if they tell a lie, we should express our astonishment at their conduct ; we should explain to them the nature of a lie, and shew them the consequences of that vice, viz. not to be believed

lieved when they tell the truth, or to be accused when they are innocent, &c. In like manner, if they discover a turn for fraud or deceit. But if, after repeated admonitions, they persevere in such vices, chastisements, accompanied with circumstances of disgrace, must be prudently applied. In order to cultivate an open, ingenuous and docile temper in children, and to form them to be circumspect and considerate in their behaviour, parents should treat them with the utmost tenderness, and accustom them, every evening, to give a candid account of their conduct through the day, what they have done and what they have neglected to do, what they have learned and what they have observed, &c. Affection and discretion, on the one side, would produce unreserved confidence on the other, and would furnish the most favourable opportunities of conveying moral and religious instruction, and of pointing out, in a gentle and artless manner, the best means of avoiding evil and of doing good. This would bring children to the habit of calling themselves to account in their riper years, of confes-



sing their faults to their Heavenly Father, and of imploring, on every occasion, his direction and aid.

We may judge of their liberality, rather from their parting with the play-things for which they have an affection, than with money, the value of which they know not. We should wean them from an overfondness for sweetmeats, and encourage them to give a share of their apples, &c. to their companions, and of their money to the poor. But we should not allow them to give with ostentation, nor reimburse them for their generosity. This is in reality to teach them avarice. We should restrain them from prodigality, by shewing them the misery that arises from thence, and by encouraging them to save a portion of their money for some useful purpose. And we should take particular care to give them an aversion to gaming of every kind; for gaming has ruined the morals and the fortunes of many.

As they advance through this period, the great outlines of their duty to God, to their  
neigh-

neighbour, and to themselves, are to be laid before them, in proportion as they appear capable of comprehending them.

Arguments drawn from present interest, will be of great efficacy with children, and may be used to enforce those which are drawn from the esteem which the world will have for them when men, and from the happiness which they may expect, as the future reward of their virtue.

A sense of order, neatness, and decency, being natural to most children, will serve as a handle for governing them, and ought to be encouraged in all.

The rank which they hold in the creation, and the powers and dignity of the human soul, being frequently represented to them, will inspire them with a reverence for themselves, and restrain them from mean and unworthy pursuits. At the same time, the proneness of the human mind to indulge its passions without re-



garding its duty, the sense it ought to have of its dependence on the Deity, the need it has of divine aid, and the means pointed out by revelation for obtaining that aid; all these, being deeply impressed on their minds, will tend to preserve them humble, modest and circumspect. It is the religious principle that will be found to be the surest and the most comfortable guide of human life. It is the Christian religion that, revealing, in the clearest manner, the perfections, the mercies, and the laws of God, and enforcing the precepts of natural reason, by the most persuasive motives, purifies, supports, and elevates the soul.

Positive rewards are often the source of prejudice and of vice: they will be unnecessary to those who are taught, by experience as well as by precept, to consider happiness as the natural reward of virtue, and misery as the unavoidable consequence of vice.

One advantage of education is, to be able to communicate our sentiments to the absent, and

to learn theirs without the knowledge or assistance of others. To inspire a child with a desire to learn the English tongue, which must be his first literary attempt, the parents may contrive to get written invitations sent him to dinner, to a walk, &c. These should be short, clear, and well written. The child will desire somebody to read them; and if such a one is out of the way, or refuses to read them till it is too late, the child will be sensible of the disadvantage, and naturally wish he could read and write. If we have the improvement of children at heart, other similar devices will occur.

The language we use to children should consist of clear sounds, well articulated, and frequently repeated. Far from criticising them rigorously for their blunders in speaking, we should shew them a pattern of correctness in our own speech, which they will imitate by degrees. We should not allow them to stop till they have finished the sentence they have begun, and told distinctly what they want. And when we teach them to read, we should accustom



them to a just and full articulation. This is a capital point both in reading and in speaking.

The necessity of getting things by heart, if not prudently conducted, is very unfavourable to articulation. When children are employed in getting their lessons by heart, they learn to mutter ; and while they repeat them to their teachers, they are tempted to drawl, and to lengthen out the words. To prevent this, we should accustom them to repeat, with a full and distinct voice, whatever they are obliged to commit to memory.

It is ill judged to push a child through the classics during this period of life. For if he cannot compare his ideas, he may, indeed, learn to pronounce words, and even to express things by terms synonymous to them in another language ; but he will not comprehend the idioms or spirit of either. And if he is taught to content himself with words, without understanding their meaning or connection, and to take upon trust what he sees not the use of, his memory,

mory, indeed, may be stored with words, but his judgment will be incumbered, and his progress in reality retarded. Nature has made the minds of children capable of various impressions, not that useless or unknown words, but that useful and easily-conceived ideas, may be stamped upon them\*.

We should proceed slowly with children, and make the first idea always familiar to them before we go to another. If it be impossible to shew them the object itself, we should try to give them a conception of it by such

\* This observation is to be understood, not only of the reading of authors, but likewise of the elements of language contained in vocabularies and grammars: for though the words in these are quite unconnected with respect to their signification, and consequently require no exertion of judgment; yet the meaning of every word should be pointed out as the children advance, that being thus explained, and lodged in the memory, they may multiply their ideas, and serve as an easy and natural preparation for the study of authors, which, without such previous exercises, would be very laborious and unpleasant.



images as resemble it most. We should put ourselves in their place, and enter into their ideas.

There are three sorts of voices ; the speaking or articulate voice, the singing or melodious, and the pathetic or accented. Children have these three, but cannot mix their inflexions together, or adapt them to the subject. They can cry, but they have little accent in their words ; for having not yet felt some of the more violent passions, they cannot express with propriety what they have not yet experienced. It would be improper therefore, during this period, to lay rhetoric or poetry before them, especially that of the dramatic kind, or whatever contains a description of love, a passion which they have not yet felt.

Nor are they as yet ripe for a regular course of history ; they will not study history with advantage, till they can trace the causes of political events, and examine actions by the moral relation of the agents. But particular passages  
in

in the lives of eminent men, selected from the sacred writers, and other authors both ancient and modern, will confirm and increase their love of virtue.

In this stage of life, and especially in the first part of it, Fables, unless very judiciously explained, must be no less improper. Seduced by the fiction, children see not the truth which the fables convey, or the moral which they contain. Thus the very thing which is intended to render instruction agreeable, obstructs their real improvement. Simple truth should be exhibited to their view; when it is covered with a veil, they take not the trouble to pull it off.

One source of instruction adapted to this early period, arises from natural objects. The qualities of these, as was hinted in the first part of this treatise, may be pointed out to children, and will be an entertainment rather than a study. The great art is, to make them acquainted with those which it concerns them most  
to



to know. Thus will they lay up a fund of real knowledge, which will facilitate their progress through the classics, and contribute, not only to their improvement when young, but remain in their memories when old.

When the curiosity of children is engaged, we should allow them to think first themselves, and to be a little uneasy before we inform them. This will give them a habit of attention, and impress the discovery more deeply on their minds. In like manner, when they fall into a mistake, we should wait a little till they correct themselves, or suggest to them some method by which they may discover their error.

But a skilful teacher will turn the very errors, as well as the imprudencies, of children to their advantage. From the former, he will shew them, that their knowledge is confined: from the latter, that their wisdom is imperfect. Thus they may be preserved from self-conceit; a weakness to which children of the best capacities are most subject.

If

If we would improve their understandings, we should put no questions to children but such as are suited to the progress of their minds. If we would preserve them from vanity and pride, we should attend less to their words, than to the motives from which they speak them; we should direct their curiosity to those things which may contribute more or less to their happiness. This curiosity in children will furnish an innocent handle for governing them. It may be necessary sometimes to check it, by asking what good purpose such a question serves; but we should never give an evasive answer, or pretend to know what we do not know.

When boys are educated in public, they will strive to rival one another. This has been mentioned as one of the advantages of a public education. As we should try not to extinguish a passion which is so natural to youth, but to prevent any bad influence it may have on the temper; so we should study, among other things, to turn this emulation into the safest channels, to make themselves sometimes, as well as their companions, the objects of their rivalry.



ship \*. For this purpose, their natural vivacity and taste for imitation will supply us with motives as powerful as they are innocent. We should desire them to look back to themselves, as they were at any given period of their childhood: we should take notice of the progress they have made since that time, either in knowledge or in virtue; and we should hint to them how much still remains to be acquired. In this manner, expressing our satisfaction with their proficiency, and guarding them at the same time against self-conceit and vanity, we should strive to make them so perfect by education, that, far from envying others, they may be content and complete in themselves.

We should beware of rendering their duty disagreeable to them, by enforcing it in an indiscreet and tyrannical manner. We should not, for instance, confine them too long in

\* This method, so innocent, and so necessary in a private education, may be used with success even in public schools.

school at one meeting, or oblige them to say their prayers too formally and too frequently. But we should teach them to consider themselves, at all times, as in the presence of God, and to address him more immediately, every morning and evening, by prayer. Prayer is not a penance imposed, but a privilege conferred; a privilege, which tends to purify, to enliven, to exalt the soul.

If we would preserve their minds uncorrupted, we should carefully avoid all loose and foolish conversation in their presence.

When they happen to see any person in a passion, such a person may be represented as labouring under a shocking distemper, and greatly to be pitied. Taking advantage of this notion, we may treat a rebellious, a passionate, or a disorderly child, as an invalid; we may confine him to his chamber, and put him under a regimen. Thus we shall inspire him with an abhorrence of his rising vices. If it happen that we have been ruffled ourselves, we should



should not disguise our fault ; we should candidly acknowledge that we have been off our guard, and unhappily caught the infection.

But in this, and every other case, those who have the charge of children cannot be too attentive to their own conduct ; for all the maxims they lay down, and all the pains they take to enforce them, will be altogether fruitless, unless they exhibit in themselves an example of what they recommend to their pupils.

Upon the whole, the great object of education, in this early season, is to render the bodies of children healthy and vigorous, to exercise their senses, to direct their activity, to furnish their minds with ideas and their tongues with words, to sharpen their invention and foresight, to preserve their understandings from error and their hearts from vice, to make them acquainted with the simplest and most useful maxims and duties of life, and thus to prepare them for the business of the subsequent period, where the course of their instruction will be  
more

more extensive, and the circle of their duties more enlarged.

### SECT. III.

*Of the Culture of the Mind from ten to fourteen or fifteen Years of Age.*

IN this period, as the body, approaching towards maturity, is capable of more vigorous efforts ; so the mind, unfolding itself by an ampler display of its powers, becomes susceptible of a more extensive culture. Children, as yet void of cares, and undisturbed by the more troublesome passions, have likewise more leisure in this delightful season, to lay up a stock of provisions for the succeeding stages of life. This stock will not lie in coffers, which may be stolen, nor in granaries, which may be consumed ; but in their limbs, in their heads, in themselves. This then is the proper time for instruction and study, as well as for labour and exercise. In their studies they will need much to be directed ;  
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for there are some branches of knowledge which have little influence on practice, and others which require a more enlarged understanding than can be expected in children. Both these kinds being improper for a boy, his studies will be more confined ; but they will be more instructive and more useful. His acquaintance with natural objects, and the changes which are made upon them by art, is now to be extended. And as language is the channel by which we communicate our thoughts to one another, the study of the English language is to be carried forward and completed. The languages of ancient Greece and Rome, and especially the latter ought likewise to be studied, if, beside other advantages, we <sup>we</sup> should attain a nice discernment of the propriety of idiom and beauties of style, or even acquire an exact and grammatical knowledge of our mother tongue. But a critical taste of this kind does not seem to be necessary in every station ; nor do the circumstances of mankind allow the privilege of a classical education to be equally enjoyed by all. But, as was observed before, a boy, even of  
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the lowest rank, ought to have a liberal education, if his genius be extraordinary.

History, which was formerly improper, may now be taught with advantage. History, laying before a young man the experience of others, will teach him wisdom without a risk to himself, and make him acquainted with the human heart without corrupting his own.

But Biography, though less cultivated by fine geniuses than history, and less studied by mankind, is capable of affording more useful and more extensive instruction. History presents men, as it were, in their best attire, and dressed out for the public. Biography follows them into the closet, and shews them in an undress, and as they usually appear at home. History says little of men when they prosper and multiply, and enjoy the sweets of a peaceful government ; but takes pleasure in relating the exploits of warriors and conquerors, and mentions the rest of mankind only as the subjects, or the instruments of their oppression. Biography



phy descends to private life, and sets, before the lower, as well as the higher ranks of men, models which they may imitate with more ease, and with more advantage, to themselves and to others. History, if it does not give rise to our prejudice in favour of conquerors, yet seems frequently to confirm it by the respect which it pays them, and the lustre which it throws upon their actions. Dazzled by appearances, we judge of their happiness, not from the dispositions of their minds, but from the blaze of their victories. Biography undeceives us: in their success itself, it lets us see their misery; it lets us see their desires and their cares increasing with their fortune, and convinces us that this is not the road to happiness.

Fables, when judiciously chosen, will likewise be of use. At this time of life, the understanding being more open, will be capable of comprehending the nature of a fable, and the moral which fables ought always to convey.

Rhetoric, which supposes the student already acquainted

acquainted with the passions himself, and teaches him how to excite them in others, will scarce be comprehended by children during the first part of this period. The same may be said of poetry, where the style is so different from that of prose, and where love, the tenderest, though sometimes the most tyrannical, of all the passions, is so often and so feelingly described. It is ill judged to hasten the progress of nature, in this critical season, by presenting to youth any descriptions that may fire their imaginations and excite their passions. Novels then, and that species of poetry which is most apt to inflame the fancy, and to seduce the mind, or to divert it from serious studies, are to be kept from children as long as possible †. For the same reason, children are to be kept at a distance from objects that may provoke the senses, or corrupt the heart. We should choose with care, their companions, their occupations, their amusements. We should present no pic-

† The different branches of literature, proper for children at school, with the order in which they ought to be taught, will be particularly mentioned in the next section.



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tures to them but such as are modest, such as may nourish their sensibility, without debauching their minds.

This then, or rather the latter part of this period, is the safest season for knowing mankind, while the heart begins to be sensible enough to conceive the passions, and, unless seduced, is yet calm enough not to feel their violence.

But before a boy be made acquainted with the sentiments and manners of men, he should be taught how to estimate them. Without this preparation, he will be in danger of mistaking their follies for reasons; for how can he be said to know mankind, if he cannot judge of their opinions, and detect their errors? It is a misfortune to know what men think, if we are ignorant whether their opinions be just or not. First then, we should learn what things are in themselves, and then what they are in the eye of the world; for we cannot be said to judge of the prejudices of mankind when we adopt them.

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If we would preserve a young man from a slavish attachment to show, and from the misery of a mistaken ambition, we should not carry him to brilliant assemblies, nor present to him the pomp of courts, or the magnificence of palaces, nor set before him the outside of things, till we have taught him how to estimate them; for that would be to deceive and corrupt him. If we would excite in him a sensibility of heart, we should teach him not to value himself upon birth, or strength, or wealth; we should teach him not to consider himself as exempted from natural evils, but as liable to pain and misfortune, and obliged, by the ties of humanity, to pity and relieve, to the utmost of his power, those who drink the bitter cup of adversity and woe.

A young man brought up in a happy simplicity, is carried, by the first movements of his mind, to tender and affectionate feelings; his heart is touched with pity at the pain or sufferings of others; he rejoices when he sees again his companion; he is sorry and ashamed if he



has displeased him. If he is offended himself, an excuse, or a single word, will disarm his resentment; for youth is not the season of settled hatred and revenge, but of kindness, clemency, and generosity.

It would be a vain attempt to extinguish the passions as they arise in youth; under a good education, the passions of envy, malice, pride, revenge, will seldom arise, or they will soon subside: the benevolent passions will appear in their season: of this kind are friendship and love. These are natural to man, and tend to produce amiable qualities in the person who feels them: for to excite them in others, we seek to make ourselves amiable. These being implanted in us for valuable purposes, our business is not to try to extirpate them; it is only to direct, and restrain them within proper bounds.

Misled by appearances, we are apt to make a wrong estimate of the trades, or occupations of mankind. Those which minister to luxury  
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are more esteemed and encouraged in the world, than those which furnish the necessaries of life. But without shewing a contempt of any that require no bad qualities of the heart, we should value those most which are most useful, ingenious, and independent.

As every man, without exception, owes his labour to society, and cannot be trained up with the same ease when advanced in life, it is during this period chiefly that he ought to qualify himself for a liberal profession, or begin to learn a trade. He ought to consider that he is born for the public good. The more he consecrates his cares to the public good, the happier and the more clear-sighted he will be. It is selfishness that blinds the understanding, by contracting the heart. A young man should therefore accustom himself to do all the good actions in his power; to make the interest of the indigent his own; to assist them with his money and his counsel; to be tender-hearted; to love peace, and reconcile those that are at variance; to comfort the afflicted; to relieve



the oppressed. He should be taught to extend his benevolence to all mankind; and in the exercise of the social and generous affections, he should be warned not to transgress that first and most important precept, which we have formerly recommended; "Not to hurt one, while he serves another."

His duty to God ought to be the leading principle of all he does: he ought to worship God in spirit and in truth, and he should study in every thing he undertakes, to approve himself to him with simplicity and integrity of heart. But his duty to God, as well as to his neighbour, will be more fully explained in the following part of this work.

SECT.

## SECT. IV.

*Plan of Study for Children at School.*

**M**ANKIND, though capable of a high degree of virtue and happiness, plunge themselves often into vice and misery. Of this melancholy truth, the history of all nations, and the smallest attention to what passes in common life, will furnish but too many proofs.

Since this depravity cannot be denied, every virtuous man who accustoms himself to reflect, will wish to find out the cause, and contribute what he can to remove it. But such is the force of prepossession and inveterate habit, that the best laws and wisest regulations of the most enlightened states, have been found unequal to the reformation of men, advanced in years, and confirmed in vice. Custom, which is called a second nature, has proved too powerful for the admo-



sanctions of law and the admonitions of religion. Crimes, it is true, are punished, and the unhappy criminals cut off from society. But similar ideas prevailing and similar temptations occurring, the like guilty scenes return. Melancholy as this picture is, the simplicity of children, and the social affections which they discover while uncorrupted by those around them, forbid us to despair, and shew us that vice is, often, the effect of that docility and that desire of imitation which are characteristic of man.

Encouraged by this docility, while we lament the difficulty of reclaiming those who are already advanced in life, let us study to train up those who are young. Here, our earnest and well directed endeavours will not be disappointed. Here, parents, of every description, will readily join with us. For what parent is there, though corrupted himself, who does not wish his child to do well? What is the comeliest person, or the finest face in youth itself and all its bloom, without the heavenly gleam of virtue? What are all our pursuits, if they tend not to  
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our mutual improvement? For what purpose are we placed on earth? Is it merely to eat, and to drink, and to dress, and to acquire a fortune? What will a fortune, what will the greatest fortune, avail us in the hour of death? Our destination is, surely, higher; and our powers are suited to our destination. Let us raise our views and our pursuits accordingly; and while we neglect not to provide for ourselves and for our families, let us remember the one thing needful: whilst we are endeavouring, both parents and teachers, to improve ourselves, let us endeavour also to improve those who are committed to our care; let us try, by proper and early culture, to raise the human mind to that perfection of which it is capable on earth.

In the foregoing Treatise, I have given my opinion, intermixed with the sentiments of eminent authors, with regard to the proper methods of cultivating the mind in the early periods of life, and the nature and degrees of that culture which is suited to the lower ranks of mankind †.

† Vide page 60.



For these, public education will always be necessary; and, though often conducted in an absurd and preposterous manner, it is, by many of the higher ranks, preferred to the private, or domestic mode. As therefore public education will generally prevail, and as Divine Providence has granted to me long and extensive experience in that line, and many opportunities of knowing what methods are commonly pursued in schools, I think it my duty to propose a method more simple, more favourable to the morals and the studies of children, and more delightful both to the masters and the scholars.

The human mind seems, at first, to be indebted to sensible objects for its ideas: it grows up with the body, and, like the body, it requires at first the simplest food. As the body advances, that food which, in its first stage, would have oppressed, or disordered it, is found, at a latter period, to nourish and strengthen it. In like manner, the mind expands by degrees, and very readily receives ideas, which formerly would have found no admission. It is, therefore,

fore, the duty of parents and teachers to attend to this gradual progress of the mind, and to adapt their instructions to the different stages of childhood and youth.

The first literary attempt of children, in this island, ought to be the study of the English language. Before this be begun, the child should be capable of a clear and full articulation. To this articulation, without drawling, and to propriety of pronunciation, as far as circumstances permit, he should be accustomed in every word he utters \*. Then beginning to read, he should be carried forward, not by tedious and painful tasks, but by short and easy lessons, that he may not be oppressed, or disgusted. His book should contain nothing that is not suited to his tender years: it should consist of words in common use; it should treat of things which he sees around him, and the more obvious qualities of these should be pointed out †.

\* P. 134.

† P. 136.



He will be particularly delighted with descriptions of the country, the seasons, and the animals which he has an opportunity of seeing, &c. † To these should be added, short biographical and historical anecdotes, of a moral tendency, written in a simple style, and collected with judgment. His succeeding books should be chosen with the same judgment, and explained with the same care; and when animals, or other objects are mentioned, which he has not seen, and which he cannot understand by description, drawings of them will be of use. He should be master of one lesson before he be carried forward to another; as he advances in reading, he should be trained up to accuracy in spelling; when he can read with ease, he should be instructed in the simplest rules of the English Grammar; and when he can use his fingers with freedom, he should be taught the useful art of writing.

† Of this kind are Easy Lessons by Mrs. Barbauld, and the Child's Friend, by Mr. Berquin.

In this manner ought the first years of his studies to be spent; and, as an accurate knowledge of the English language is an object of great and general importance at school, he should persevere in studying it, from time to time, till he be well acquainted with its syntax, and its idioms \*.

Next come the rules of Arithmetic, Numeration, Addition, Subtraction, Multiplication, and Division: of all these he should be a perfect master; particularly of casting up sums, multiplying and dividing. But the application

\* In this course, he ought to be employed, now and then, in transcribing select letters and such passages of his lessons as are most beautiful and most proper to be got by heart. He ought also to be accustomed to turn examples of bad English into good; to express the same thought in different words; to describe horses, trees, and other objects around him; to translate from Latin to English; to perform every exercise with attention; to correct his errors with the greatest exactness; to rehearse, with a clear and distinct voice, whatever passages he commits to memory, and to declaim, at stated times, and on subjects which he understands, before a public and respectable auditory. Vide p. 134.

of



of these to business by the subsequent rules, ought to be reserved to a later period.

He may now begin to learn the Primitives from a Latin Vocabulary. This exercise of the memory, if discreetly prescribed, is much suited to an early age : it will also give him a more perfect knowledge of many English words ; and it will save him much trouble in the study of the Latin tongue.

He should next be instructed how to draw geometrical figures from Euclid and others. He may then begin to copy drawings ; and, if he has a genius for the higher branches of drawing, it should be assisted, but not so as to hurt his more important studies.

He should now be made acquainted with the elements of geography, and the connection between our earth and the solar system, together with a little chronology. In these, as in the other branches, every thing should be rendered plain, and the style adapted to the progress

gress of the learner; he should next be taught mathematical demonstration, and for that purpose he should be carried through some propositions of the first book of Euclid \*.

The preceding branches will have a fine effect in opening and enlarging his mind, in furnishing him with ideas, in accustoming him to connect his thoughts and to reason justly, and in preparing him for the ancient languages, for the elements of rhetoric, for the study of history, and the very useful and entertaining study of biography.

Dancing, which is an agreeable and elegant exercise, may be taught during this period †.

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\* If, as it will frequently happen, the teacher shall find his pupils not yet ripe for this article, he may postpone it for two years more.

† Hitherto, this plan is equally suited to every boy, whatever way of life he is afterwards to follow, if his parents can afford to give him education thus far: and here some parents will stop, and, instead of giving their children

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The student may now be supposed to have reached his tenth or eleventh year ; and, with this preparation, he may enter, very properly, on the principles of the Latin Tongue, declension, conjugation, and syntax ; all which he should be taught in the most accurate manner. This, with stated exercises on the foregoing branches, may possibly employ him twelve months.

For a year more he may be employed in farther exercises on his syntax, from a literal translation of Corderius, from Mair's Introduction, and from Exempla Minora ; in the study of the Latin Grammar ; in stated exercises on the preceding

dren a classical education, will direct their studies to the mercantile or mechanical branches, Accompts, Book-keeping, Geometry, Mensuration, Algebra, Navigation, the French language, &c. while others will think, with me, that, whatever employment a young gentleman may follow, a proper study of the classics will give him a great superiority ; and that, beside other valuable advantages, it will prove a fund of rational entertainment in his leisure hours, and a most comfortable resource, when he retires, in the decline of life, from the hurry and fatigue of business.

branches,

branches, which ought to be rivetted in the mind by frequent and accurate repetitions; and in demonstrating some propositions of the First Book of Euclid, if he has not been taught them at a more early period. *Selectæ e Profanis Scriptoribus Historiæ*, and the Greek Grammar will now be proper. To this may be added an explanation of the Five Mechanical Powers, and of models or drawings of the simplest and most useful machines.

He is now fully prepared for the study of the Roman Classics †, first, the prose and next the poetical authors, with Elements of Rhetoric, the Greek Testament §, and the higher rules of  
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† Though some will think that the principles of the Latin Tongue may, with great propriety, be begun before the age of nine or ten years, and though some boys, of uncommon genius, are more ripe for instruction at eight years than others are at ten, yet they will see the utility of postponing the Roman Classics till the mind be prepared, as above.

§ In reading the Greek Testament, our Saviour's Sermon on the Mount, and his farewell instructions to his disciples, claim particular attention. They delineate, in



Arithmetic. With these should be mingled frequent exercises, from English into Latin, and from Latin into English, sometimes written, and, sometimes, for the greater expedition, delivered *vivâ voce*. These, being properly corrected, will improve him in the genius and idioms of both languages.

Last of all come those compositions, called Themes, which, though highly improper at an early period, while the mind was uninformed, may be now attempted with advantage. The young student is now furnished with ideas, and acquainted with the best models of composition. These themes should be composed in English; and the language, the sentiments, and the ar-

a simple and beautiful manner, the true genius of our holy religion, and shew that is founded on purity of heart, humility of spirit, and the most extensive charity, or philanthropy; and that no doctrine, and no spirit which is sour, or proud, or imperious, or malevolent, is of Christ. The Gospels, in general, the Acts of the Apostles, and the general Epistles of St. James, St. Peter, and St. John, are next to be studied.

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rangement being corrected and improved by the teacher, they ought, then, to be translated into Latin prose and Latin verse, and carefully corrected.

These compositions, thus conducted, will have fine effects; they will excite and sharpen the genius of the student; they will direct him how to compose discourses with strength of argument, clearness of method, and justness of taste; they will teach him how to judge of the compositions of others; and they will perfect his knowledge of the idioms and the prosody of the Latin tongue; for a critical knowledge of its idioms and its prosody is absolutely necessary to those who would read that beautiful language with propriety, or pleasure.

This study of the classics, which is commonly and absurdly assigned to a very early period of childhood †, will employ him two years, very profit-

† Can any thing be more absurd than to put Sallust and Livy, or Virgil and Horace, into the hands of children at the age of nine or ten years? Did those masterly authors,



profitably. The mind being thus prepared, those manly compositions of the greatest geni-uses of antiquity, which will always be admired in proportion as they are understood, no longer occasioning tedious and painful labour, painful both to teachers and learners, will be productive of ease and delight to both. This classical course will give the student a more perfect knowledge of the English language, which is mostly derived from the Latin: it will be an excellent introduction to the study of the French, the Italian, the Spanish, and the Portuguese languages; which being derived, in like manner, from the Latin, will, by this preparation, become, comparatively, a mere amusement;

thors, those sublime, or elegant poets, write for ignorant or unexperienced children? Are their ideas the ideas of childhood? Will not many gentlemen recollect what penance they suffered from this preposterous method, while they attended the Grammar-School? Did it not discourage them, so imperfectly and unpleasantly taught, from a subsequent study of the classics? On the other hand, does not every person who understands the classics well, declare that he receives from them a most elegant entertainment, instruction mixed with delight,—*utile dulci*?

it

it will encourage and direct the pursuit of intellectual improvement; and it will render the way through the sciences both pleasant and expeditious.

As the student has been, hitherto, under a steady course of moral discipline, and has acquired a classical taste, a taste for what is most beautiful in manners as well as in sentiments, those fine impressions will naturally remain; they will render the care of parents, through the subsequent very critical period, more pleasant and more successful; and they will concur with the more powerful aids of religion ‡, in forming the Man, the Citizen, and the Christian.

‡ I say with the more powerful aids of religion; for it cannot be too often repeated, that it is chiefly by the means and by the motives of religion, that the human mind can be either formed, or reclaimed. Should intercourse with the world unhappily weaken those impressions, it will not easily efface them. Conscience, enlightened by the education which I have described, will soon restore to the mind the impressions which it had received, and the habits which it had formed, in early life.



*Order of Study.*

From the age of 4 or 5 years to 7 years complete, the English language, as prescribed in page 157; which is afterwards to be mingled with the other branches.

During the 8th, the same, with Writing, Transcribing, and the first five rules of Arithmetic.

During the 9th, the same, with Primitives from a Latin Vocabulary and Geometrical Problems.

During the 10th, the same, with Elements of Geography and Chronology, and the Principles of the Latin tongue,

During the 11th, the same, with Corderius, literally translated, Mair's Introduction, Exempla Minora, and Latin Grammar.

During the 12th, the same, with some Propositions of the First Book of Euclid, Selectæ Historiæ, and the Greek Grammar.

During

During the 13th, the same, with Roman Prose Classics, Latin and English Versions, Greek Testament and Elements of Rhetoric.

During the 14th, the same, with Latin Poets, Themes, and the higher Rules of Arithmetic\*.

During these last four years, and especially the last two, the students ought to read, by way of amusement at their leisure hours, the best books on Biography, and the History of Greece, of Rome, and of Britain, under the direction of the teacher; who should instruct them in the use of History, and examine them in an easy manner, from time to time, as they proceed through that delightful and important study.

Boys who are taught according to this plan may enter the University at the age of fourteen

\* Though this is the natural order of study at school, yet the precise time to be allotted to every branch, will, with respect to some boys, admit of variations.



years complete : if this preparation be thought too little, and this age too early, they may spend another year, with great advantage, at school. With respect to boys, in general, the age of fourteen or fifteen years will be the proper time of leaving school ; but there are some, whose minds are so late in opening, though susceptible of great improvement in riper years, that the exact period of their studies at school cannot be ascertained. In this as well as other respects, much will depend on the judgment of the teacher.

Here it may be expected that I should mention the Roman Classics and the auxiliary authors that deserve to be read at school. The time allotted for a school education does not admit of reading all the Roman authors who wrote during the purest ages of that elegant language ; nor, if it did admit, would it be proper to put them all into the hands of youth. The impressions which are made on the hearts of youth by their teachers are of so important a nature, and so ready to remain through life, that

that no book ought to be taught, or recommended, that has not a tendency to improve their minds, and to form their hearts to virtue; to prepare them for the duties of life, and direct their conduct through it; no book, where the sentiments, if not very important, are, at least, innocent. The capital authors, with the order in which they may be read, are mentioned in the subsequent detail of the method that was pursued in the school of Dumfries, while under the direction of the author; and even some of those, though admired for the beauties of their style, are to be taught with much discretion; and the wheat is to be separated from the tares. A prudent and virtuous teacher has still such a choice of Roman Classics, or of parts of them, proper for youth at school, that he can be at no loss to furnish his pupils with useful subjects of study, and with the best patterns of justness of composition and elegance of language.

I pretend not to dictate to the teachers of youth; some of whom I know to be very able and faithful in their office, and equally respectable in  
private



private life, but humbly to signify my opinion; and, with that view, I shall mention some elementary books, and others connected with the education of youth, which may be read under the direction of the teacher, at what period of their studies he judges to be most proper; some of these books being adapted to an earlier, and others, to a later stage of a school education.

*Some*

*Some Books proper for Boys while they read the  
Classics at School.*

An English Grammar, such as Fisher's, or Ash's Introduction to Dr. Lowth's Grammar.

A Spelling Dictionary.

Description of 300 Animals.

Mair's Survey of the Terrestrial Globe.

Salmon's, or Brooke's General Gazeteer.

A Geographical Grammar, such as Guthrie's, Gordon's, or Kincaid's.

Maps of Ancient and Modern Geography.

A Latin Vocabulary.

Mr. Ruddiman's Rudiments of the Latin Tongue.

Corderius.

Mair's Introduction.

Exempla Minora.

Grammatical Exercises.

Ainsworth's Dictionary.

Selectæ e Profanis Scriptoribus Historiæ.

Castalio's Latin Testament.

A Grammar of the Latin Tongue.

Brooke's Natural History.

Ray's Wisdom of the Creation.

Complete Letter Writer.

Lord Kames's Art of Thinking.

Dr. Lowth's Introduction to English Grammar.

Dilworth's, or Hutton's, or Hamilton's Arithmetic.

Priestley's



Priestley's Chronological Tables.

Letters from a Nobleman to his Son on the Study of History.

The Preceptor.

Rutherford's View of Ancient History.

Plutarch's Lives by Langhorne, and other books on Biography.

D'Arnay's Private Life of the Romans.

Manners and Customs of the Romans, translated from the French.

Kennet's Antiquities of Rome.

Adam's Roman Antiquities.

Spence's Polymetis, abridged by Tindal.

Wilson's Archæological Dictionary.

Rollin's Belles Lettres.

Trapp and Newbury on Poetry.

Lord Kames's Elements of Criticism.

Harris' Hermes.

Rollin's Ancient History.

The History of Greece, by Gillies, Robertson, Goldsmith or Mitford.

Lockman's Roman History.

Vertot's Revolutions of Rome.

Lord Lyttleton's Roman History.

Goldsmith's, or Rollin's, or Fergusson's, or Hook's Roman History.

Principles of Translation, from the French.

Middleton's Life of Cicero.

Chapman, or Middleton, on the Roman Senate.

Melmoth's Translation of Cicero's Epistles, and of his Treatises on Old Age and Friendship.

Melmoth's Translation of Pliny's Epistles.

Aikin's Translation of Tacitus's Life of Agricola, and of  
his Description of the Manners of the Germans.

Kimber's History of England.

Goldsmith's History of England.

Francis' Horace.

Pope's Homer.

Milton's Paradise Lost.

Thomson's Seasons.

Buchanan's Psalms.

The Spectator, &c.



The Author, respectfully, inscribes the following Sketch to those Gentlemen whom he had the happiness to carry through a course of Classical Education at Dumfries. He acknowledges, with gratitude, the instances of attachment and friendship with which many of them have honoured him; and he feels a pleasure which he cannot describe, while he looks around him, and sees so many of them acting an useful and respectable part in society. This is the sweetest reward of his labours: this gilds the evening of his life.

A  
S K E T C H  
OF THE  
AUTHOR'S METHOD of INSTRUCTION,  
WHILE HE  
TAUGHT THE GRAMMAR SCHOOL  
OF DUMFRIES \*.

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SECTION I.

*Of the Method of teaching the Principles of the  
Latin Tongue.*

THE first thing beginners are taught in this school, is the use of language in general, the letters of the Roman alphabet, their powers and different classes, the way of combining syllables into words, the nature of a noun, both substantive and adjective, the de-

\* First published in the year 1773.

B

clenfioti



clension of an English noun, and the terminations of Latin nouns, as they correspond to the different cases of the five declensions. To impress these terminations more deeply on the mind of the scholar, a variety of examples is prescribed, and care taken to ask him the cases, not only as they stand in his rudiments, but promiscuously also, and from one declension to another. Then he is carried forward to the adjectives; which are taught with the like care, and their degrees of comparison explained. Thus prepared, he is taught this rule in syntax; "An adjective agrees with a substantive in gender, number, and case\*;" and various examples are given him; as, *a white horse, a deep river, a high tree*, and the like. In these exercises, he is taught to put the substantive first in the case required, and then to make the adjective agree with it in all its accidents; by which means, this rule which occurs so often, and gives so much trouble to the

\* In the Eton Grammar, *adjectiva, participia, et pronomina*, &c.

learner,

learner, is rendered plain and familiar. Then he is taught the pronouns, which, after the foregoing exercises, he learns with ease. He proceeds next to the verbs, and is carefully taught their nature and accidents, and runs over the tenses of *amo*, as they stand in his book, with the way of forming them from the four principal parts of the verb; then he is examined upon the tenses promiscuously, and at great length\*.

When

\* In these exercises such questions as these are asked : What are the principal tenses of a verb ?—What tenses come from the present of the indicative ?—from the perfect of the indic. ?—from the 1st supine ;—from the present of the infinitive ?—Whence is the imperfect of the subjunctive formed ?—Whence the perfect of the infin. ?—Whence the participle perf. ? &c.—What is the future of the indic. of *amo* ?—perfect of the subjunctive ?—participle perf. ?—present of the indic. passive ?—plusquamperf. of the indic. pass. ?—fut. of the indic. pass. ?—perf. of the infin. active ? &c.—What is the 3d person singular of the present of the indic. act. ?—1st pers. plural of the present of the subj. act. ?—2d pers. sing. of the present of the indic. pass. ?—3d pers. plur. of the imperfect of the subjunct. act. ? &c.—What are the 1st persons sing. of all the tenses of the indic. and subjunct. moods active ?—2d pers. sing. ? &c.—What part of



When, by repeated exercises, he is pretty much master of *amo*, and two or three other verbs taken from his vocabulary, as *voco*, *do*, *veto*, he is carried forward to the second conjugation; and after learning *doceo*, and a few more verbs, as, *jubeo*, *augeo*, *torqueo*, he proceeds to the third conjugation; and having run over *lego*, *scribo*, *frango*, *capio*, and the like, he is advanced to the fourth. By this time his labour being greatly diminished, he is taught *audio*, *munio*, *sepelio*, *haurio*, all in the same manner as he was taught *amo*. As a verb is the principal part of speech, and occurs in every sentence, it is thought necessary to inculcate it upon him by the most frequent and

the verb is *amat*?—*amarent*?—*amavimus*?—*amavisse*?—*amabunt*?—*amabitur*?—*amatus*? &c.—What is the signification of *amat* in English?—of *amaverant*?—of *amabuntur*?—of *amavit*?—of *amatur*? &c.—How do you express in Latin, they love?—we loved?—they would love?—they were loved?—that they would love, as, they said that they would love?—he will love?—let us love?—he must love?—he loved?—that he loved?—he must be loved?—that they will be loved, as, I hope that they will be loved?—loving?—to have loved?—being loved? &c.

laborious

laborious exercises. Particular care is likewise taken to ask such questions as will try his skill in distinguishing one conjugation from another, and prevent his blundering afterwards; such as, “ they read—they love—they command—  
“ they draw—we will write—we will give—we  
“ will bury—what does *amamus* signify in Eng-  
“ lish? *scribamus?* *amemus?* *hauriemus?*” &c.

He is now taught the second rule of his syntax, viz. the agreement of a finite verb with its nominative \*, and carried through a variety of examples upon the first two rules, till he has acquired a dexterity in applying them. A lesson of this kind he prepares every morning from his vocabulary, consisting of three substantives, as many adjectives, and one verb, which is gradually increased, till he has got a pretty large stock of nouns and verbs, and can vary them through all their different accidents. The rest of the day he is employed in learning the irregular and defective verbs, the nature of

\* In the Eton Grammar: Verbum personale concordat, &c.



a participle, and the four indeclinable parts of speech, as laid down in his rudiments. After this, the different classes of nouns, pronouns, and verbs, are explained; then he proceeds to the 28th \*, 44th †, and 4th ‡ rules of his syntax, and runs through various examples of these, as well as of the first two rules, while he reads Corderius.

The foundation being thus laid, he begins to learn the rules for the genders of nouns and for the conjugation of verbs from his grammar §, and is accustomed to take notice of the compound verbs as he proceeds.

Along with these exercises on grammar, he is taught more fully to parse the English language, and to translate from it into Latin. For this purpose he is carried through a variety

\* In the Eton Grammar : Verba transitiva, &c.

† Verbis quibusdam, participiis, &c.

‡ Verba infinitivi modi, &c.

§ By the preceding plan, the Latin grammar is postponed till a greater progress has been made in the syntax.

of short sentences prescribed by the master *vivâ voce*, as before; then taking Corderius, literally translated, or Mair's Introduction\*, he reads some of the simplest sentences in the English column, and points out the different parts of speech contained in them, and their dependence upon one another. This method being gradually extended to the most complex sentences, he analyses them, and shews the connection of the words with one another. In the mean time he advances through the other rules of syntax, which he is taught in their natural order from Mr Ruddiman's Rudiments, viz. rule 68, 69. 10 †. 11 ‡. 75 ||. 76. 27 §. with proper

\* Mair's Introduction consists of English sentences, exemplifying the rules of syntax, translated mostly from the classics, and placed in the one column, with the Latin words corresponding to them in the other; *ex. gr.* "All Gaul is divided into three parts," &c. *Omnis Gallia sum divisus in pars tres, &c.* To this Introduction is subjoined an Epitome of Ancient History, on the same plan.

† In the Eton Grammar: Duo substantiva rei ejusdem, &c.

‡ Quum duo substantiva diversæ significationis, &c.

|| Conjunctiones copulativæ, &c.

§ Omnia verba regunt dativum ejus rei, &c.



examples prescribed by the master *vivâ voce*, as well as from the Introduction. In these exercises from the Introduction, he is accustomed first to read the English sentences with a clear and distinct voice; then he parses them, and applies his rules of construction. And as the parts of speech in the Latin column are by this time pretty plain to him, if he is a boy but of a moderate capacity, he will turn the English sentence into Latin with ease, and sometimes without a blunder. Being now acquainted with the nature of a sentence, and the rules of syntax, he begins the classical authors, continues every day to get a lesson from his vocabulary and introduction, till towards the end of the fourth year, and from the grammar till he has finished it, and afterwards repeats it only once in the week.

But that the principles of the Latin tongue may be more fully known, and more deeply rivetted in the mind, he is accustomed also to parse and construe every lesson of his lower authors; and besides all these exercises, two or  
three

three of the classes are, every Friday afternoon, examined together upon the declension of nouns, the conjugation of verbs, the cases which adjectives and verbs govern, and the like questions upon etymology and syntax. This keeps their emulation awake, and preserves their knowledge of Grammar. For which purpose they employ likewise Saturday morning in repetitions of the vocabulary, of the grammar, and of the rules of syntax, except what part of it they spend in repeating the questions of their catechisms.

## S E C T. II.

*What Books are taught, and in what Order;  
with the Manner of teaching the Principles of  
the English Language.*

**I**F boys have not begun the study of the Latin tongue before they enter this school, the first book they read is Mr Ruddiman's Rudiments, then Mr Mair's Vocabulary; which furnishes them with a stock of words, and with examples  
while



while they are exercised upon the declensions and conjugations. Along with the vocabulary they are taught the principal rules of syntax, in English, in the manner pointed out in the preceding section, with the rules of grammar for the genders of nouns and conjugations of verbs : and as they apply these rules to the vocabulary, and get a lesson of it once every day, they acquire at length a remarkable readiness with respect to that most useful part of grammar. Then they proceed to the other rules of syntax, and make exercises upon them in the same manner as upon the principal rules. In the mean time, they read likewise for the other lessons of the day, several Colloquies of Corde-rius ; which being ranged in the order of construction, enlarge their exercises on grammar, and prepare them for the study of the classics.

This, with a daily lesson of English, and another of writing and arithmetic, is the business of the first two years\*. It is thought

\* This is to be understood of the general course of the school, and not of those young men whose years, and ripeness of genius, require a more expeditious progress.

necessary,

neceſſary, in the firſt place, to inculcate the principles of the Latin tongue with the greateſt exactneſs, as the moſt ſolid foundation of the progreſs they are afterwards to make in ſcience, or learning of any kind: ſo that this great expence of time and labour, though beſtowed principally upon the elements of that language, is by no means thrown away; it is amply compensated by the effect it has upon their future ſtudies, which it renders more pleaſant, and more ſucceſſful.

The third year they read Phædrus, and Cor. Nepos, and ſometimes a little of Eutropius; but before they begin Nepos, they are inſtructed in the principles of Geography †; and they continue to get daily leſſons from the Vocabulary, Grammar, and Introduction, in the manner pointed out in the laſt ſection.

† By the foregoing plan of ſtudy for children at ſchool, Geography, among other things, is more judiciously taught before the principles of the Latin Tongue; and the Greek Grammar, &c. before the Latin Claſſics.

The



The fourth year they proceed to Cæsar, Ovid's *Metamorphoses*, and Sallust; and, for a sacred lesson, they read sometimes Castalio's Latin translation of the New Testament. They begin Virgil and the Greek Grammar: they revise Mair's Introduction, and read Christie's also; and, to enlarge their praxis on Syntax, they sometimes read the *Grammatical Exercises*; which book, after this preparation, costs very little time or labour. They are much employed in writing versions from their Introductions, and in translating Lockman's *Roman History* into Latin.

This year an hour is set apart, every day, for teaching the principles of the English tongue. For that most useful study, the boys of this class are sufficiently prepared by their acquaintance with syntax, and by the stock of Latin words which they have already acquired. The manner in which they are taught the principles of the English tongue is this: Newbery's, or Entick's *Spelling-Dictionary* being taken as a textbook, they are examined upon it. In this exercise,

ercise, taking the order of the alphabet, they spell the word as they go along, tell its meaning, distinguish it from other words resembling it in orthography or pronunciation, and trace its origin, if it is of a Latin derivation. This praxis is very useful to them, as many English words of two syllables, and most of those which exceed that number, are of a Latin original. Some indeed are from the Greek ; and others have been adopted from the French ; but a little acquaintance with the Greek and French languages will, afterward, render these sufficiently plain. After these exercises, Mr Fisher's English Grammar is carefully taught, and Dr Lowth's Grammar recommended to their perusal. These exercises are further improved, in the course of their studies, as will afterwards be more particularly observed, by the English versions which they are ordered to write, and by the best English translations of their authors which they are accustomed to read.

The fifth year they proceed through Virgil, and read two or three books of Livy ; then Horace,



race, Buchanan's Psalms, the Self-tormentor of Terence, and Cicero's treatises on Old Age and Friendship, with the Greek Testament, Æsop, Cebes, and a book or two of Homer's Iliad. They are frequently examined upon the history of Greece, Rome, and England, with Chronology, and Roman Antiquities; and they are carried through a course of practical Geography. Their other exercises, this year, are translations and versions from Lockman's Roman History, Kimber's History of England \*, and the Spectator, in which they are very much employed; as also English versions from the Latin classics.

If they continue another year at school, they read Pliny's Epistles and Cicero's Offices, proceed through Homer, and sometimes they learn Xenophon's Memorabilia Socratis, and sometimes his Cyropaideia, and write Latin and English versions at least once every week.

As the Roman authors above mentioned are all, except Eutropius, standards of the Latin

\* Beside Lockman and Kimber, Goldsmith has been lately introduced.

tongue,

tongue, and of fine writing in their different kinds, the boys who are educated here learn them more or less, and seldom fail to read a great part of Sallust, Virgil, and Horace. Sometimes too, in the lower classes, they read a little of Florus, or Justin, or Q. Curtius, or Buchanan's History of Scotland; and in the highest class, Tacitus's Life of Agricola, and his Description of the Manners of the Germans.

The classics which are principally read here, are very proper for forming the style and taste of the elder scholars; but it is much to be wished that we had some Latin authors suited to the lower forms. The language of such authors should be pure, and free from figurative expressions; the sentences should be short and clear; and the subject should be the lives of eminent men, or such passages in history, whether ancient or modern, as afford both entertainment and instruction. The best thing of this kind that has hitherto appeared is a collection from the classics, intitled, *Selectæ e profanis scriptoribus historiae*,



*historiæ*, which is sometimes taught in this school.

As Poetry rises often above the strictness of truth, and soars, with peculiar boldness, into the regions of fancy ; so it requires that its style be raised above that of common life ; and in the Latin, as well as the English language, may be said to be a dialect very different from that of prose. For this reason, the youth at this school are not taught Virgil and Horace till they are properly prepared for them ; that is, till they have overcome the difficulties of syntax, and till they have read the plainest prose authors, and got the figurative style, the nature of poetry and its different kinds explained. For which purpose, select passages from Trapp's Lectures, Newbery on Poetry, the Preceptor, Rollin's Belles Lettres, and the Elements of Criticism, are carefully read and illustrated ; then the best English poets, descriptive, pastoral, and epic, such as Thomson, Pope, Milton, are put into their hands from the school-library, and warmly recommended to their perusal.

This

This introduction to poetry, and this perusal of the most celebrated poems in the English language, are thought necessary for giving youth a critical taste of that kind. But as a natural genius for poetry is absolutely requisite for forming a poet, and is not to be acquired by art, though it may be greatly improved by it; therefore it is not attempted here to impose a study upon youth, which nature has forbid to the generality of mankind. And indeed the wisdom of this prohibition will appear, if we consider, that a genius for poetry, if more widely diffused, would be very unsuitable to the different circumstances in which men are placed, and the various occupations which they are obliged to follow. For these reasons it is, that, after holding out those lamps which the ancient poets have lighted up, and those which some of the moderns have kindled in their turn, to conduct their brethren to the temple of the Muses, it is thought proper to encourage those only on whom nature has bestowed a poetical spirit, to pursue a path, which is no less hazardous than it is honourable.



## S E C T. III.

*The Method of Reading and Explaining the Classics.*

**T**ILL boys have laid in a considerable stock of Latin words, and till they can vary them through all their different accidents, and apply the rules of syntax with ease, they cannot be supposed ripe for explaining the classics. The arrangement of words in the Latin tongue, which gives it so much strength and spirit, being different from that of the English, would render so preposterous an attempt extremely difficult and perplexing. It is in order to lessen this difficulty, as well as to extend their knowledge of grammar, that, as we have already observed, the younger boys of this school are taught some colloquies from Corderius, literally translated, and ranged in the order of construction. In reading these, the teacher, first of all relates the subject of the lesson in the simplest language; then he explains it, word by word, from the English

English translation, and runs over the parts of speech and rules of construction. Sometimes the foremost boy of the class is charged with the studies of the rest; at other times they sit in separate parties, and assist one another. When they are ordered to give an account of their lesson, first they translate it into English, each in his turn, and then they analyse, or parse it, as below \*.

After

\* Suppose the sentence to be, *Non decet te otiosi aut garrere hic dum præceptor expectatur*; and the class to consist of seven boys. Thus,

1st. boy. *Non* (not), adverb.

2d. *decet* (it becomes), imperf. verb, governing the accus. with infin. pres. indic.

3d. *te* (thee or you), subst. pronoun, accus. case, governed by *decet*, from nomin. *tu*.

4th. *otiosi* (to be idle,) dep. v. pres. infin. governed by *decet*; *otior, atus, ari*; from *otium*.

5th. *aut* (or), conjunction.

6th. *garrere* (to prate), v. *garrio, ivi, itum, ire*, pres. infin. connected with *otiosi*, by *aut*.

7th. *hic* (here), adverb from the pronoun *hic*, this.

1st. *dum* (whilst), conjunction.

2d. *præceptor* (the master), n. subst. 3d declen. *præceptor, oris*, nomin. to *expectatur*; from *præcipio*, to command, which is compounded of *præ* and *cipio*.



After they have thus analysed the sentence, and given the rules of grammar, as far as they have learned them, one of the boys is ordered to give the rules of construction for the whole sentence, as the words depend upon one another. Thus, *Decet te otiari*: "These four, *decet, de-* "*lectat,*" &c. *Otiari aut garrere*: "The con- "*junct. et, ac, atque,*" &c. *Præceptor expectatur*: "A verb agrees with the nominative," &c.

As soon as they begin to read the classics, where the arrangement of words is inverted, they are taught how to resolve a Latin sentence into the order of construction, and accustomed to prepare the parts of speech in the lesson before it is explained, with the order and rules of Syntax, and deliver them in their turn as above\*.

The

3. *expectatur* (is expected), v. of 1st conjug. *expecto, avi, atum, are*, 3d pers. sing. of pres. indic. passive; agrees with *præceptor*, compounded of *ex* and *specto*.

\* I am aware that this will be thought a hard and preposterous task; but it is found by experience to be otherwise, and will appear so if you consider the stock of words they have laid in, and the manner in which they have been

The lesson is then explained by the teacher, and time allowed them to prepare the interpretation. And when it may be supposed to be sufficiently imprinted on their minds, and the impression confirmed by an interval of an hour or two, they explain it to the master ; last of all, one of them relates the subject in his own language, and sometimes tells the moral which it conveys.

This method is pursued while they read Eutropius, Phædrus, and Cor. Nepos ; and the difficulties of syntax being by this time surmounted, and the way to learning cleared, they begin now to taste those fruits, those numerous

been taught the principles of the language. And it has this advantage, that it separates the grammatical and mechanical part of the lesson, which is always more dry and tiresome, from the interpretation or explanation of the author's meaning, which it renders more perspicuous and more pleasant ; for the attention being thus abstracted from the words, and directed to the thoughts, the reading of the author becomes more agreeable and instructive. This method is intended likewise to prevent that disgust at the classics, which, arising from the perplexed manner in which they are frequently taught, is observed to continue through life.



and delicious fruits, with which the ancients have sweetened the road to science.

While they read Cæsar and the succeeding prose authors, being now masters of a considerable number of words, both primitive and derivative, they parse only the more difficult and uncommon words in the lesson; then they construe it, and having given the literal meaning, they hear it explained, in a more proper manner, by the teacher. After they have prepared and explained it, they take an English translation, and render it back into Latin, which is found to be a very proper introduction to a classical style. Last of all, the teacher asks them the most remarkable phrases which occur in the lesson, in order to make them still better acquainted with the propriety of expression and difference of idiom in the two languages. For instance, if they were reading in the beginning of Sallust, they would be asked such phrases as these: "To exert themselves with all their power," *Niti summâ ope*;—"To excel any one," *Præstare alicui*, &c.

In

In reading the Latin poets, first of all they deliver the parts of speech, the order of the words, the most remarkable rules of syntax, the prosody of a part of the lesson, and generally the literal English of the whole. Then the master relates the subject of the lesson, renders the Latin passage into proper English, and points out whatever is most beautiful in the sentiment, as well as most elegant in the expression. The lesson being prepared, and the interpretation delivered at the next meeting of the school, the best poetical translation of it into English is read aloud by one of the boys, and sometimes by the master; who does this with a view to make his pupils acquainted with English poetry, to shew them more fully the difference of idiom in the two languages, and to enable them to read the poets, both Latin and English, with more understanding and pleasure. In like manner, while they learn Sallust, Terence, Pliny, and Cicero, he either reads aloud the best English translation of the author they are studying, or causes one of the class to read it. Beside the other advantages of this practice, it accustoms



them to read the English language with propriety and ease, which is an accomplishment no less useful than it is agreeable.

In order that those beautiful sentiments, and those useful maxims, which occur so often in Virgil, Horace, and Homer, may make the deeper impression on the mind, and serve as ready and agreeable monitors in the conduct of life, the scholars are accustomed to get by heart select passages from those admired authors \*.

#### SECT. IV.

*The Method of Translating from English into Latin, and from Latin into English.*

SO different is the idiom of the Latin tongue from that of the English, that to translate with propriety from the one into the other, and

\* These passages serve also as exercises on the genders of nouns, &c. and remaining in the mind through the more advanced stages of life, tend to preserve the knowledge of grammar long after its rules are forgot.

especially

especially from the latter into the former, is thought a very difficult task, and is believed by many to be more than can be expected from the tender years and the confined ideas of a school-boy. It is, this, no doubt, that puts his skill in the Latin tongue to the severest trial. But this task, difficult as it may appear, is not impracticable. The many instances of young men who have attained a classical style before they left the grammar-school, prove, that it is possible for a boy of an ordinary capacity to write Latin with a good deal of accuracy and ease, by the time he is fourteen or fifteen years of age, if he begin to study that language when he is ten years old, and if he be properly exercised in that way. In the same period, he may likewise acquire some notion of the Greek, and make a considerable progress towards a good English style. I say, a boy of an ordinary capacity ; for it is from the proficiency of such that the merit of the teacher can be estimated. There are some boys upon whom nature has bestowed such a quickness and maturity of genius, that they will easily surmount all the disadvantages



tages of the most stupid and preposterous method. There are others again whose minds are so late in opening, that they begin but to blossom, as it were, when they have reached their thirteenth or fourteenth year. On these the nature of language, and the elegancies of diction, will make but a faint impression during that period which is commonly assigned for a school-education, though they are sometimes found to make afterwards great proficiency in knowledge, and are frequently observed to be very successful in business.

This classical stile is an object which the teacher ought always to have in his eye: without it, we must be often at a loss for the meaning of the Latin authors; without it, we can neither see the beauties of that manly language, nor read the admired compositions of the ancients with profit or pleasure. It is with a view to this purity of stile that the boys at this school are carried, in a gradual and natural way, through the principles of the Latin tongue, taught both Introductions with the greatest care,  
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and accustomed to turn into Latin the literal translations of the lower authors. With a like view it is that they are exercised in translating a part of Lockman's Roman History into Latin; not on account of its style, the inaccuracies of which are pointed out in the course of their lessons, but for the connection it has with the Latin historians: and as a farther exercise of this kind, they translate several passages from Kimber's or Goldsmith's History of England. In these exercises they are not ordered to write their translation, but are allowed, for the greater expedition, to deliver it *vivâ voce*; and being accustomed to vary the same sentence different ways, they acquire, by degrees, a readiness and copiousness of expression.

While they read Sallust, Livy, Terence, and Cicero, a free translation is put into their hands, when the lesson is over; and they render sometimes it, and sometimes the English of other passages, into Latin. For this purpose a short time is allowed them; and when they have prepared and delivered their translation, the  
original



original is read over as the model by which they are to correct and form their style. It is after a little acquaintance with Terence and Cicero that they begin to translate some papers from the Spectator.

Beside all this, twice or thrice every week, they write a Latin version in the public school, prescribed out of some of the above-mentioned English books, and present it to be examined at the same meeting of the school.

And every year, in the month of August, they compose a Latin poem, which they present to the Magistrates and Town-council, with a translation of it into English verse. This poem is called *a Supplication*, because it contains a request for the autumnal vacation; and is revised by the master, who is sometimes obliged to assist them in making it. Though the poetical spirit cannot be expected, unless in those whom nature has endued with a particular genius for poetry, yet an exercise of this kind, once in the year, is neither impracticable nor improper for those

those in the highest form. It is not impracticable; for, by this time, being acquainted with the Latin poets, and some of the English also, they may supply themselves with poetical expressions from thence: and it is not improper; as it obliges them to study an exactness in prosody, a thing too much neglected in many schools, though attended to by the ancient Romans with the most scrupulous delicacy, and absolutely necessary, if you would read the classics with gracefulness, or pleasure. At the same time the students are warned not to do violence to nature, by indulging a turn for versification, if they be not endued with an original genius for poetry.

It has been already observed, that, in order to instruct them in the principles of the English tongue, and make them acquainted with its genius, they are taught the English Grammar, exercised on the Spelling Dictionary, and accustomed to read over a free translation of Sallust, Livy, Terence, Cicero, Pliny. For their further improvement in that useful language, it  
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is thought proper, with that preparation, to prescribe to them, every other day, passages from the said classics, to be translated into English, and presented at the same meeting of the school. On those occasions particular care is taken to cause them to correct their inaccuracies either in the spelling, pointing, or idiom, and to form them to a perspicuous and unaffected style. And the best English authors are recommended, some of which they have an opportunity of reading from the library belonging to the school.

#### SECT. V.

*Observations on History. Method of preparing Youth for the Study of it.*

**A**S it is better to learn wisdom from the fate of others who have lived before us, than to trust entirely to our own experience and confined observation of what passes around us, History is recommended to youth as the parent of knowledge, and the great instructress of human life. In History we survey the various generations

ations of mankind passing, as it were, in review before our eyes. There, we observe the different characters of men, mark their fate, discern the superior advantages of wisdom and virtue, and learn that misfortune and shame are the natural portion of folly and vice. There, we discover, that to sacrifice our intellectual, our moral enjoyments, to the lower and more inglorious propensities of our nature, is, in reality, to inflict a heavy punishment on ourselves; there likewise we see, that no acquisition we can make is so fair, and so valuable, as a mind enlightened with knowledge, and principled with virtue; there we observe, not only the fate of individuals, but also the various revolutions of empire, and behold the conquerors and the conquered swallowed up, at length, in undistinguished ruin. If we look back but a few years, those who acted on the theatre of human life are now no more. What is become, it may be asked, of their deep-laid schemes, their ambitious projects, their anxious cares, their adored riches, their dazzling honours, their alluring pleasures? Of what consequence to them now are all those objects which  
so



so much engrossed their wishes, or exercised their passions? If we look forward but one century into futurity, where are we ourselves? Gone, for ever gone, and the places of our abode know us again no more.

From a view of the native dignity and happy consequences of virtue, on the one hand, and the inherent meanness and unhappy effects of vice on the other, shall we not learn to restrain our inordinate desires, and direct them to objects more worthy of our nature, and more fitted for procuring us solid and lasting felicity? From reflecting on the shortness and uncertainty of life, shall we not learn to value our time more highly, and improve it more usefully?

But it is only to the discerning and considerate reader that History affords instruction. Youth, therefore, who are naturally thoughtless, and inconsiderate, are particularly to be instructed in the use they ought to make of history, and directed to the books they ought to read. And while they are obliged, in studying

ing it, to wade through long details of the wars and the vices of men, let them be warned to bestow upon the unhappy actors of those unnatural scenes that pity which is due to the delusions, as well as that detestation which is due to the vices of mankind : let them be taught to pass them over with a flighter glance, and to give more particular attention to those objects which are worthy of their approbation and esteem ; the civilizers of mankind, the inventors of useful arts, the friends of liberty and learning, and those persons whom History records as most eminent for justice, generosity, temperance, fidelity, fortitude, humanity, and public spirit. What pity it is that examples of this sort, in the humbler as well as the more exalted stations of life, have not been more particularly attended to, and more carefully collected ! What pity it is they have not been honoured with those encomiums which they deserve, and transmitted, from age to age, for the improvement of mankind, instead of those scenes of carnage and devastation which the historian presents so often to our view ! Furnished with

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a more amiable picture of human nature, and dazzled no longer with the glare of pomp and conquest, we should have been in less danger of deceiving ourselves in our notions of grandeur and of happiness. Such illustrious patterns of private as well as of public virtue, thus held up for our imitation, would have naturally produced in us a glorious emulation and a heroic desire to promote the most valuable interests of mankind \*. So feeble are the minds of children, and so apt to be misled by pomp and shew, that the greatest attention should be given to direct them in the study of history, and to lay before them such reflections as may tend to form their taste, and teach them wherein virtue and true greatness consist.

\* We are indebted to the elegant Nepos, and still more to the ingenious Plutarch, for the history they have given us of the lives of some eminent men of antiquity. We are indebted likewise to the accomplished Xenophon, for what he has handed down to us, with his usual simplicity and elegance, of the Institution of Cyrus and the life of Socrates. We have also Biographical Dictionaries, and other books on Biography, some lately published, and others just now publishing, both in English and French.

With

With a view to render this study more useful to the children at this school, as soon as they begin to read Cor. Nepos, they get some instructions on the nature and use of history, which are afterwards extended as they advance to the higher classes. And that they may be better prepared for the study of ancient as well as modern history, and may have a clearer idea of what they read in the classics, the principles of Geography are explained at a separate hour, and the most curious and useful problems performed by the help of the Terrestrial and Celestial Globes. Then the four great divisions of the earth, their boundaries, and the different states they contain, with the most remarkable places, rivers, &c. in each, are pointed out on the Terrestrial Globe, and more particularly on the respective maps of those divisions; and a set of Maps, adapted to the classics, is put into their hands. The fifth year, Mair's Survey of the Terraqueous Globe being used as a textbook, they are carried through a course of Practical Geography, as was formerly mentioned, and directions are given them how to im-



prove themselves farther in this entertaining study from Salmon, Guthrie, Varenus, and other Geographers.

By means of this preparation, and a little Chronology for distinguishing the different periods of history, and the ages of the most eminent men, they are enabled to read by themselves with understanding and pleasure \*.

\* In studying history and other branches of literature, it is an excellent method, which some gentlemen have begun in youth, and continued through life, to record, daily and occasionally, in a pocket-book kept for that purpose, every important idea, every curious fact, every new discovery, every observation which they make on the manners and occurrences of common life. Such a collection, if made with judgement, would gradually swell into an immense repository of facts and observations, which unassisted memory could not preserve; and which would become a storehouse of knowledge, which advancing years would consult with pleasure, and which a ripened judgement would arrange into a regular form, for enlarging the narrow circle of human erudition.

S E C T.

## S E C T. VI.

*The Moral Discipline, and the Pains taken to form the Mind.*

THERE are two things which the instructors of youth ought to propose to themselves : the one is, to communicate knowledge to their pupils ; and the other is, to inspire them with the love of virtue, and form them to the practice of it. Children, thus educated, will be happy in their progress through life ; they will be blessings to that society with which they are particularly connected ; and they will be beneficial to that more extensive society of mankind, of which every individual is a member.

As there is the strictest connection between knowledge and virtue ; as they are mutual aids, and reflect a lustre upon one another ; so the greatest care is taken, in this school, to keep these two objects always in view, and so to direct them, that they may go hand in hand,

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and,



and, like two affectionate sisters, support and cherish each other.

In pursuing this design, it is not thought sufficient to give formal precepts and magisterial directions to youth. In a crowd of children, a more particular attention to their different tempers will be necessary. For this purpose commendations and rebukes, private as well as public, are given, according as the disposition and behaviour of the boy seem to deserve them. Nor are moderate chastisements, and affronts, which are still more mortifying, neglected. It is true, these are the last resources for the reclaiming of the vicious and obstinate; but where a number of children assemble, and converse every day together, corporal punishments will be sometimes necessary to cure the bad habits which any of them may have contracted, and to hinder the contagion of their example from spreading among the rest \*. For this reason, the greatest

\* The gentlest corporal punishment, if dispassionately and solemnly inflicted, and prudently enforced by circumstances of disgrace, will be found more effectual than the severest blows and floggings.

care is taken to prevent whatever would be faulty in the temper, and, with a gentle hand, to direct their rising passions, to check their irregularities, and to cherish those seeds of goodness which are seldom altogether wanting in children, though found in different degrees in different persons, and sometimes smothered by ignorance and prejudice. Nor is one method pursued with all ; this would shew either a want of acquaintance with the human heart, or a careless and tyrannical turn in the teacher. A tendency in the mind to whatever is vicious or hurtful to society, is here corrected with the greatest attention ; but as its appearances vary, and require no small discernment to distinguish the degrees of guilt, the tempers of children are carefully studied, and, like different soils, have a different culture applied.

Indulgence is given to the innocent puerilities natural to children ; and as they are accustomed to decency and attention in the public school, so, during the intervals of its meetings, and in private conversation, an easy, unconstrained be-



haviour is encouraged; in proportion as they advance in their studies, and discover a taste for improvement.

If the plan delineated in the foregoing Essay take place, there is reason to hope, that there will be little occasion for corporal punishments at school. By the early and continued care which will then be taken, the vices which are most incident to youth will be prevented. Of this kind are obstinacy, idleness, dissingenuity, peevishness, tyranny, revenge, swearing, obscene and scurrilous language, disregard of reputation, &c. Even under all the temptations to idleness and vice, to which children in this, as well as all other populous places, are exposed, the teacher has had the comfort, for a considerable time past, to see his pupils, in general, improve in their manners as well as their diligence, in proportion as they rise to the higher forms of the school. This, the teacher thinks, has been owing, in a great measure, to the attention of the parents, and to the following method, which has been pursued for several years in this school.

The

The lower classes, by a daily rotation, are taught in a room contiguous to the school by one of the ushers, and are sent out, each class in its turn, to attend the writing-master, one hour in the morning and another after dinner; and the higher classes are confined much longer than the lower, and sent out, in their turn, to attend the teacher of accompts, &c. two hours every day. Hence, the noise that sometimes infests a crowded school, is considerably diminished; and the higher classes, being taught at different hours from the rest, form, as it were, a superior school. Undisturbed by others, and debarred from trifling among themselves, they acquire a habit of application, and pursue their studies under all the advantages which can be procured from the assistance of the teachers, from the silence of the school, and from the opportunity which is given to them as well as to the younger boys, of advancing themselves, according to their capacities and years.

In order to cherish that tenderness for the inferior animals, which is so powerfully recommended



mended by the uncorrupted feelings of our nature, and by all the revelations of the divine will, the cruel practice of cock-fighting, which had formerly obtained in this school, was, several years ago, entirely abolished. It is a matter of no small surprise, that a custom so hurtful to the studies of youth, and so dangerous to their morals, should ever have been introduced into schools. It has arisen probably from an opinion, that shows of this kind have a tendency to inspire fortitude and manly resolution: but the absurdity of that opinion will appear, if we consider that nothing is so opposite to true courage as the effects which such shows tend to produce; hardness of heart, and insensibility to the sufferings of the human race, as well as of the inferior animals.

In this school, dissimulation is a vice but seldom known among the elder scholars: for as a boy here receives strong impressions of the infamy of telling a lie, he learns to acknowledge his faults; and when these are ingenuously confessed, he has reason to expect pardon for the first

first offence, if it be not heinously aggravated ; but if he repeat it, he is assured, that to excuse himself by a lie will but increase his shame as well as his punishment. Obstinacy is seldom known even among the younger and more undisciplined ; nor have instances of an ill-natured or quarrelsome temper been often found among them. The faults which formerly, and most frequently, prevailed among the younger boys, were, negligence in preparing their tasks, and want of due attention when their companions of the same class were delivering their lessons. This was but too often the case when the class, or form, was numerous, and the account that could be taken of every particular boy in it more superficial. It can hardly be expected, indeed, that children in the lower classes will give constant attention for any considerable space of time, or receive much instruction, unless they be frequently interrogated themselves. For this reason these classes have been reduced to more moderate numbers, so as seldom to exceed ten or twelve boys ; by which means the disagreeable necessity of rebuking or  
chastising



chastising them, for inattention, is, in a great measure, prevented. This requires indeed a greater number of teachers, in order to keep the boys constantly employed, and give them proper assistance: but to proportion the number of the teachers to that of the scholars, is a capital point in a public education, and has been particularly attended to in this school. And it would be but repeating the directions contained in the foregoing treatise, to enlarge upon the methods which are used here for forming the minds of youth, and inspiring them with a taste for knowledge. It may be proper, however, to mention an instance or two of the attention which the teacher gives, in a public and formal way, to the instruction and the morals of his pupils, beside what he is led to do by occasional occurrences among them.

\* The first is at the admission of beginners: These the master calls up, and ordering a  
gene-

\* In order to discover more fully the real dispositions of the scholars, and to encourage virtue, as well as to discourage  
courage

general silence, represents to them, in a warm and solemn manner, the intention of their being sent to school, the character they have to maintain as scholars, the advantages of a good education, the company they are to avoid, the vices they are to shun, the duties they have to perform, the encouragement and honour they have to expect from diligence and good behaviour, and the shame and punishment they have to fear if they transgress, &c. This lesson is likewise an advantage to the rest of the scholars, who are thereby put in mind of their duty, and encouraged to perform it.

The other instance is this : From the beginning of May to the autumnal vacation, on the Sundays after public worship, the master at-

courage vice, a weekly Cenfor, from the highest class, has been appointed ; whose office is not only to present to the master the faults committed by the school-boys, such as telling a lie, cheating, swearing, and the like, but also to give him notice of the instances of humanity, charity, gratitude, generosity, &c. found among them ; and proper inquiry being made, vice is solemnly stigmatised, and virtue warmly commended.

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tends in the school with one or two of the classes by turns. These first give an account of the discourses they have heard from the pulpit ; a practice which has this advantage, among others, that it tends to give the mind an early habit of attention : and the remaining part of the time is taken up in instructing them in the principles of morality and religion. This the teacher attempts to do in a style suited to the progress of those boys who are then attending, and in a questionary or catechetical manner, as that is found to convey the most distinct ideas, and to make the deepest impression on the mind \*. A system of this kind the teacher explains to the different classes in their turn, and catechises them upon it twice every year. A specimen is given in the following section.

\* In these exercises he did not lay before his pupils a studied form of words, to be committed to memory ; for what avails even the best form, if the heart be not gained ? To attain this important end, he explained the practical doctrines of the Christian Religion, and enforced the various duties of life, in the clearest and strongest manner he could ; while his pupils listened with the deepest attention ; and many of them appeared to have their hearts warmed and elevated, as his own.

SECT.

## SECT. VII.

*The Method of teaching the Principles of Religion  
and Morality.*

THE teacher begins with fixing the idea we have of God, as a Being possessed of all possible perfection ; and proceeds to the proofs, or rather the effects, of his existence, as they appear in that part of the creation which falls under our notice. Here he enumerates various instances of power, of wisdom, and of goodness, which may be traced in the works of nature.

These he illustrates in the following manner:  
—“ If we cast our eyes around us upon the surface of this earth, we must be filled with wonder and delight, while we consider its powerful energy in the production of vegetables, so necessary to mankind ; the beautiful variety, which it presents, of hills and vallies, plains, forests, rivers, seas, so useful as well as pleasant ; and the  
various



various tribes of animals, which are nourished by it, and subservient to man, its principal inhabitant. If we look up to the firmament, our admiration increases, while we behold the great luminaries of heaven; by day, the sun, that glorious source of light and heat, whose enlivening rays render the globe on which we live so comfortable and so beautiful an habitation; by night, those amazing orbs which appear in the vast canopy over our heads, and give a fainter day. Of these, the planets are a part of this our system, and larger, some of them, than the earth itself; and the fixed stars are immensely distant, and, according to the analogy of nature, supposed to serve as so many suns to their proper planets; which, like our earth, revolve around them, and, like it too, are replenished with their respective inhabitants. From such observations as these, we shall enlarge our notions of the creation, and conceive the highest idea of the infinite wisdom and power of God. If we descend again to the earth, our proper sphere, we cannot resist the strongest impressions of admiration, love, and gratitude, while we consider

consider the curious structure of the human body, composed of various parts and organs of sensation, so well fitted for their several uses, and so necessary to the whole fabric; or the still more curious structure of the human mind, its affections and passions, its powers of thought and sentiment, of reflecting on its own operations, and of foreseeing the consequences of human actions, its consciousness, its prodigious activity and memory, its natural sense of right and wrong, that foundation of its hopes and fears, and by which, along with the liberty of acting, it is constituted a moral and an accountable agent. This great and fundamental principle, of the existence of God, the teacher endeavours to illustrate by images familiar to the senses, as that of a ship, a house, a watch. For these are evidently destined for certain uses, and have their parts ingeniously fitted to answer their destination; yet we see they are not capable of constructing themselves, but stand indebted to the skill of the artist, who laid the plan, and adjusted their proportions. Now, if a ship or other machine, is a proof of the understanding and ability of

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the maker, how much more does this vast and beautiful system of the world demonstrate the wisdom and power of its great Creator? And from this survey of the creation, and the instances of intelligence and design, which may be discovered in every thing around as well as within us, may we not clearly see, and ought we not humbly to adore, the power, the wisdom, and the goodness of God, so illustriously displayed in his works? Then the teacher mentions the universal consent of mankind, who, in all ages, have been struck with this irresistible, this intuitive truth; and he urges the testimony of sacred writ, so evidently superior to all human compositions in simplicity of style, in sublimity of sentiment, and in the purity, the propriety, and the energy of its precepts.

He proceeds next to consider the attributes of the Deity separately; and first his natural perfections, his self existence, unity, omnipresence, omniscience, eternity, and almighty power. Then he explains his moral perfections,

tions, the subject of our imitation, and the comfort and delight of our souls ; his wisdom, veracity, holiness, justice, goodness, and mercy. These are particularly defined, and considered as the foundation of the reverence and worship which we owe to him. For if we are so constituted, that we cannot help esteeming and admiring any of our fellow-creatures whom we observe to be endued with very great and very good qualities, to how much greater esteem and admiration is that Being entitled, who possesses every perfection in the highest degree ? But when we reflect, that it is to that all-perfect Being we owe life itself, and all the blessings which attend it, how high should our love, our gratitude, our veneration rise ! It is he who inspires our parents with that strong affection which is so necessary a shield for us during the thoughtless condition of childhood and youth. It is to his bounty we are indebted for the food we eat, and the raiment we wear. It is he, whose hand, though unseen, preserves us from those innumerable dangers to which our tender and delicate frame is continually exposed. It



is to him we owe the high rank which we hold in the creation, and all the faculties of soul and body which we possess. He has endued us with the power of speech, by which we are rendered more capable of communicating our thoughts, of extending our usefulness, and of improving our happiness. He has distinguished our voices, as well as our countenances, by an infinite variety, and yet an amazing similarity. He has formed us for action, as well as contemplation; and to temperance and industry he has graciously annexed health, and the certainty of a comfortable subsistence. He supports the race of mankind, by that nice and wonderful proportion which he keeps up between the two sexes, and by that strong instinct which he has implanted in them for continuing the species. From him all our delights and all our enjoyments flow. Our pains also he has made subservient to our moral improvement and our truest and most lasting felicity. He has lighted up a lamp within us, to direct us in the road to happiness; he has revived and brightened it when faint, and ready to expire, and brought life and immortality

mortality clearly to light by the gospel. He has placed happiness within our reach, if we be not wanting to ourselves, and promised his assistance to those who sincerely ask it. He has made our felicity to consist in virtuous actions, and linked our duty and happiness inseparably together. Even in the natural desires and propensities of our souls, he has given us an internal conviction, that they are to exist hereafter, and that this our present state is but the nursery of our being, and, as it were, the school of life. And by the analogy of nature, but still more clearly by the revelation of his will in the gospel, he has assured us that we are to survive our bodies, and to be happy or miserable, according to the use we make of our talents, and of the opportunities we have of improving them. Already do we feel the sanctions of this law taking place within us, in the authority which conscience exercises over us, rewarding us with self-approbation and pleasing hope, when we do a good, or generous action, and punishing us with remorse and fear when we neglect our duty, or act a mean and unworthy part. We find



also that our constitution is founded on this law, and that the natural and regular exercise of our powers is productive of health and happiness, while the perversion or the debasement of them leads to pain and misery. Is not this a clear intimation of the divine will, and a powerful barrier opposed by the author of nature to the ravages of vice? And do we not see, from all this, that the supreme Being delights in virtue, and takes pleasure in the perfection and happiness of his creatures?

Having defined the perfections of the Deity, and mentioned some instances of his goodness to mankind, the teacher considers the duties we have to perform; and, following the order of the ten commandments, he inquires first into our duty to God. When we reflect that we are creatures of his power, spectators of his wisdom, and objects of his goodness, we must feel a strong conviction on our minds, that we ought to entertain the highest and most honourable sentiments of him; to mention his name, upon all occasions, with the greatest reverence and veneration;

neration ; to love him above all things ; to worship him as a spirit, in spirit and in truth ; to consider ourselves as always in his presence ; to delight in the thoughts of being under his inspection and government ; to be highly sensible of our dependence upon him, and to acknowledge it in public, as well as in private, and on every stated and solemn occasion ; to sanctify his Sabbath ; to be thankful for his benefits, and above all, for the light of the gospel, and the redemption of mankind by Jesus Christ ; to pray with the greatest contrition of heart, that, for his mercy's sake, so graciously offered to us on the terms of the gospel, he would forgive whatever we have done amiss, and grant us the assistance of his Spirit through the difficult paths of life ; to seek, with singleness of heart, to find out his will, and inviolably to obey it ; and to submit ourselves to him, under all the accidents to which we are exposed, as considering that he knows better than we what is proper for us, and that he carries on no malevolent design against us, but takes pleasure in virtue, and has promised that all things shall work together for



the good of those who sincerely love and serve him.

Then the teacher descends to the duty we owe to mankind, which is summed up in this short and comprehensive precept : “ To love our neighbour as ourselves, and never do to another what we would not wish he should do to us in the like circumstances.” In explaining the social duties, the teacher lays before his pupils what their parents have done, and are doing for them ; that their parents took care of them in their infant and tender years, when they were incapable of taking care of themselves ; that they suffer a great deal of anxiety and trouble upon their account ; that they wish them well, and are their best friends ; that they are delighted with them when they do well, ashamed and sorry for them when they do a foolish or bad thing : that they are never angry with them but for their good, and with a view to save them from the unhappy consequences of folly and vice ; and that they give them a sure pledge of their affection in the trouble which they take,  
and

and the money which they spend, in order to supply them with the necessaries of life, and to procure them a good and virtuous education: That it is therefore the duty of children, to love, honour, and obey their parents; to shew a readiness on all occasions to please them; to follow their advice and directions in every thing that is lawful; to consider that they have not themselves so much experience in the world as their parents, nor know so well as they what is most proper for them; to take care of them when old and infirm; to make their lives as comfortable as possible; to provide for them if they need their assistance, in regard they can never sufficiently repay the care which their parents took of them in their younger years; and upon all occasions, to shew them that tender regard which is the foundation of virtue, and the sure mark of a good heart, and the want of which is the disgrace of humanity, and points out a monster among men.

He goes on to consider the duty we owe to the civil magistrates, whether supreme or subordinate.



ordinate. These we ought to honour and obey in every thing consistent with our duty to God, and the laws of our country; as they are chosen from among us to watch for our good, to superintend the execution of the laws, and to protect us from violence and oppression.

Then he proceeds to the duty of children to their spiritual pastors; who, by instructing them in the principles of religion, and the great duties of life, labour for their everlasting welfare. These they ought highly to reverence, to hearken to their instructions, to respect their persons, and to consider them as the ambassadors of Heaven to a degenerate and rebellious world.

Then he explains the duty of children to their teachers, whose authority is founded on the natural ignorance of the human mind. These they ought to honour and obey, as they are chosen to supply the place of their parents in educating them, are pleased with their pupils when they behave well, are displeased with them only when they neglect their duty or be-  
have

have ill, do every thing for their good, and know better than they what is fittest for them.

Next follow the duties which they owe to their brothers and sisters, so closely united with them by nature, and recommended to their regard by the common affection of their parents. Of these the elder ought to love and assist the younger; to protect and befriend them; to give them good advice, and assist their parents in rearing them up and educating them; and the younger ought to love and reverence the elder, to submit to their instructions, and be grateful to them for their care and assistance.

He proceeds next to the duties we owe to mankind in general; and shews that we should look upon them as children of the same common parent, sent into this world to love, to assist, and to instruct one another. We ought therefore to nourish in our breasts the most humane and benevolent dispositions; to avoid dissensions and quarrels as much as possible; to govern our passions; to cultivate the friendship of others by  
good



good offices, or by shewing a readiness to oblige them ; to be modest and humble ; to subdue that self-conceit, which sets itself up as the judge of others, and refuses them the liberty of differing in their opinions from us ; and to consider, that it is the civil magistrate alone, who, under the direction of the law, has a right over the person or the life of his neighbour.

On account of the tender years of children at school, he explains the seventh commandment so far only as to recommend modesty, the great ornament of youth, and chastity in heart, speech, and behaviour, and to condemn all obscene or indecent language. There is implanted in the mind of man a sense of modesty and delicacy, which is a powerful guardian of virtue, and therefore to be carefully cherished ; and whatever shocks it, or tends to pollute the minds of children, is, by all means to be discouraged.

Under the eighth commandment, he recommends to them justice, as the foundation of the other virtues, and honesty in all their dealings,

as

as the truest policy, and the surest road to credit and honour: he points out the infamy, the misery, and the shallowness of fraud and deceit; and desires them to observe, that notorious cheats and thieves, as well as murderers, are judged by the laws of society to be unworthy of a place among mankind.

Under the ninth commandment, he points out the nature of a lie, cautions them against it, as a mean and detestable thing; shews, in the strongest light, the disgrace that attends it; and warmly recommends veracity, faith, sincerity, and ingenuity, the fruits of a liberal mind, the lovely ornaments of youth, and the great bonds of human intercourse.

Under the tenth commandment, he shews them that there is no greater enemy to our felicity than an inordinate desire of wealth and power; that covetousness, as well as envy, arises from weakness of mind, and from mistaken notions of happiness, which does by no means consist in the abundance of the things we possess;



possess; that a contented and innocent mind will make us happy, whatever our station may be; that we ought, indeed, by our industry and frugality, to provide for ourselves and those who depend upon us, that we may not be burthened or useless to society; but that, instead of repining at our neighbour's prosperity, we should delight to see him happy, and contribute all in our power to make him so; and that, by such a conduct, we study our truest and most refined happiness. What are the enjoyments of a mind void of benevolence? What tortures are equal to malice and envy? What joys are equal to those which arise from the consciousness of good affection to mankind, from the performance of humane, of generous, of useful actions?

Having thus explained our duty to God and our neighbour, and examined his pupils upon it, he proceeds, in the third and last place, to the duties we owe to ourselves: Though these might have been comprehended under some of the foregoing heads, yet they may be more fully considered by themselves.

In

In the course of this explanation, he shews that we ought ever to remember that we are endued with an immortal soul ; that it is our great business here to cultivate and improve it, and to train ourselves up for a more exalted state hereafter ; that, when young, we ought to lay in such a stock of knowledge as may qualify us for an honest and useful employment : That, for this purpose, we should be obedient to our teachers, attentive to their instructions, fond to learn what they recommend, diligent in preparing our tasks, careful to revise and retain them in our memory, no less anxious to improve ourselves, than, by a virtuous emulation, to outdo our companions ; and that, as we advance in years, we should redouble our diligence, and endeavour to acquire a taste in whatever is beautiful either in sentiment or in manners. For though knowledge is useful as well as ornamental, in life ; yet we are not to rest satisfied with any acquisitions we may have made of that kind ; we should be still more desirous to acquire those dispositions, with regard to the Deity and our fellow-creatures, which have  
been



been already pointed out. We should likewise impress our minds with such a sense of the dignity of our nature, and the design of our creation, as may inspire us with a high taste of virtue, and a noble disdain of every thing base, mean, or unworthy; at the same time we should preserve, upon all occasions, a sense of the frailty of our nature, and the need we have of humility, circumspection, and divine aid. We should be cleanly and neat in our dress and appearance; we should be chaste, sober and temperate in our way of living, if we would enjoy health of body or peace of mind, or be useful in any station of life; we should be polite and delicate in our behaviour, even in our temper, and superior to the accidents of Fortune when she attacks us, though sensible to the feelings of humanity when others are in distress; we should be prudent and deliberate in choosing an employment, not determined by a sudden whim, or by the taste of our companions, but well assured that the way of life which we choose will be suitable to our constitution and capacity, and that it is virtuous and useful. For which purpose we should consult our friends, whose  
experience

experience enables them to see, better than we can see, the advantages and disadvantages which attend the different occupations of mankind. When once we have chosen our trade or profession, we should be indefatigable in learning it, assiduous in the exercise of it, and ambitious to excel in it. Never should we forget, that our life is circumscribed within a narrow period, and exposed to a thousand accidents which we can neither foresee, nor prevent. Ever cheerful, as under the government of that great and good Being, who knows our thoughts, and delights in a pious and upright heart, we should be constantly training ourselves up to the practice of piety and virtue, that, when called out of this transitory state, we may be prepared for those purer and more exalted joys which God hath reserved for those who love him.



*COPY of the SUPPLICATION presented by the Senior  
Scholars of the School of Dumfries to the Magistrates and  
Town Council, 23d August 1762. Vide pages 28 and 29.*

PATRES Verendi, vos prece supplice  
Rursus rogamus otia dulcia ;  
Oramus hæc mentē ut benigni  
Carmina percipiat æquā.

Autumnus, ecce ! pomifer advenit,  
Fruges et agris rettulit uberes,  
Sertis revinctus : Sol amicum  
Tempus agit redeunte curru.

Sed nec refusa nunc Cereris manu,  
Nec quæ profundunt præmia fertiles  
Nunc arbores, notas per artes,  
Est animus memorare, Patres.

Et si hæc juvat nos copia fructuum,  
Victumque danti denuò plaudimus ;  
At pulchra Libertas recentes  
Protegit has segetes alitque.

Britanniæ jam contigit optimus  
Favente vindex numine GEORGIUS ;  
Vigetque Libertas sub ejus  
Auspiciis patriisque curis.

Gaudent futuro pignore virium  
Cives ; precantes pectore fervido  
Felice ut Uxor augeatur  
Progenie Veneranda REGIS.

\* Hæc inter, ecce ! nuncius advolat  
Prolem virilem Regibus anxiis  
Natam, cui fausta comprecamur  
Omnia, vitæque sit beata.

Et nos, adepti, si placet, otia,  
Festo fruemur tempore publici  
Lufus ; nec interim tacenda  
Est pietas bonitasque vestra.

\* While this Supplication was composing, news arrived  
at Dumfries of the birth of his Royal Highness the PRINCE  
of WALES.

## TRANSLATION.

AGAIN, Propitious Patrons, we implore  
The like indulgence that we ask'd before ;  
Again we beg You'll hear our youthful lay,  
And grant your suppliant race the wonted play.

Returning Autumn, with fresh garlands crown'd,  
His richest blessings pours forth all around ;  
For juicy, tempting fruit and rip'ning corn,  
Now, or the orchards, or the fields adorn.

But this Autumnal wealth, spread o'er the land,  
By CERES' or POMONA's lib'ral hand,  
Accustom'd theme ! we mean not to describe,  
Nor sing the accents of a former tribe.

For tho', exulting in this rural store,  
The Author of this bounty we adore,  
Yet Heaven by Liberty these gifts secures ;  
'Tis Liberty by which we call them ours.

Fair Liberty, by Heav'n's indulgence, crowns  
This happy isle, and GEORGE, her guardian, owns ;  
By him protected Laws and Justice reign,  
And Peace and Plenty spread their wide domain.

For happy offspring to the ROYAL PAIR,  
The grateful nation join in ardent pray'r,  
That Liberty, with all her lovely train,  
May, from that wish'd-for pledge, fresh strength obtain.

While thus we write, kind Heav'n the nation hears,  
And eases Britain of her anxious fears :

\* Hail, Infant PRINCE ! long mayst Thou live to see  
Thy Parents, country, mankind, blest'd in Thee.

Releas'd, we'll in the happy time rejoice,  
And mix our accents with the public voice,  
The wonted respite will our health renew,  
Nor shall we fail in gratitude to You.

N. B. This supplication is not to be considered as the work of a poetical genius ; it is to be considered merely as a mechanical composition, as a specimen of scholastic industry, of what might be done by any young man acquainted with the Latin Poets, and exercised in prosody.

Other specimens, each in a different kind of verse, shall be published, if required.



Approbation of the foregoing Method by the Presbytery of Dumfries.

Dumfries, 1st August 1769

THE Presbytery of Dumfries, considering that ever since the year 1757, the Grammar School of this borough has been annually visited by committees of their number, in presence of the Magistrates and several other gentlemen; and that, on those occasions, the highest class, or form, had explained several of the Greek and Latin classics, and had written exercises, called versions, prescribed by the committees, from Rollin's Ancient History, Vertot's Revolutions of Rome, and the Spectator; that they had translated into Latin, viva voce, and in an extemporary manner, several passages from the Roman History, or the Spectator, pointed out by the committees; that they had shewn, both in their versions and their extemporary translations, a considerable acquaintance with the idioms of the Latin Tongue; that they had also delivered orations in a very proper manner; and that they had answered several questions put to them in Rhetoric, Geography, and Chronology to the satisfaction of the several committees. The Presbytery considering this uncommon proficiency of the highest class for several years past as well as the readiness of the lower Scholars in general, with respect to the principles of the Latin tongue, and the decent and orderly behaviour of all on those various occasions, do hereby declare themselves to be highly pleased with Mr. Chapman's assiduity, and his method of teaching, &c.

(Signed)

JOHN CLARK, Clk.

† The Presbytery of Dumfries consists of 18 Clergymen of the Established Church, who, by law, have the privilege of holding an Ecclesiastical Court, and the inspection of schools within their parishes.

A  
VIEW OF BOOKS

PUBLISHED ON  
EDUCATION.

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- I. "OBSERVATIONS on Liberal Education, by Dr. Turnbull. London  
" printed by A. Millar. 1742."

This author gives the substance of what has been written on education by the ancients, with several observations from Mr. Locke and other moderns ; shews the importance of virtuous habits in early life ; and along with languages, and especially the English language, recommends the study of Natural and Moral Philosophy, and a particular attention to the first causes of things ; advises, by warm and repeated exhortations, to cultivate a taste for the beauties of nature, and



for the still higher beauties of virtue, so closely connected together. Though his stile is loose and verbose, he abounds in instructions very useful both to parents and teachers.

2. "Treatise on Education, by James Barclay.  
"12mo. Edinburgh, 1743."

This treatise contains many useful observations on public and private education, the duty of parents and teachers, grammar, history, taste, poetry, &c.

3. "An Essay on the Government of Children, under three general heads; Health, Manners, and Education. By James Neilson, Apothecary. 12mo. London, 1756."

Here are many judicious rules and observations, worthy the attention of parents and teachers.

4. "Reflections on Education, by Father Gerdil. Published anno 1765."

This

This author examines the principles laid down by Mr. Rousseau in his *Emilius*, and shews, in opposition to him, that man is designed for a social state, and improved by it; that children are capable of early instruction, and may be taught fables, geography, history, and geometry; that they may be formed to a taste for true Latinity; and that the lower, as well as the higher ranks of life, ought to be trained up, by early culture, to the fear of God, obedience to parents, and the fundamental duties of society.

5. " *De L'Education Morale.* 12mo. Amsterdam, 1768. Ouvrage utile aux Parens, aux Gouverneurs, et a tous ceux qui se chargent de l'Education."

I have not been able to procure a copy of this book; but, from a character of it in the 40th volume of the *Monthly Review*, the author appears to be a man of a philosophic turn, of enlarged and liberal views, and of a virtuous and benevolent mind.



6. Mr. Sheridan, in his plan of education for the young nobility and gentry of Great Britain, published in 1769, censures the methods commonly pursued in great schools in England, and points out the ends we ought to have in view, and the means and the instruments we ought to use in the education of youth ; the ends are, to make good men, good citizens, and good christians ; the means, a strict attention to their behaviour, and the adapting of their studies to their talents, and to their future professions and offices in life ; the instruments, a sense of honour, a sense of shame, and, above all, a sense of delight.

He recommends the English language, as the first and greatest object, and the Latin only as subservient to it, and enjoins frequent versions from Latin into English, and public recitals, both in prose and verse, of such passages as may tend to inculcate the principles of religion, and inspire the love of virtue and of liberty. He divides his school into upper and lower, and assigns a separate room and a separate master to each

each school: in the lower school, he proposes that the boys should be divided into classes according to their standing, and that all should pursue the same course of studies, and perform the exercises mentioned already. But, in the upper school, he enjoins the scholars to be classed according to the professions and employments for which they are designed, and this to be the chief object in view in the studies and exercises of each class. In this school, he would have six classes: 1st, For those who have the prospect of being members of the Legislature. 2d, For those who are designed for holy orders, or the profession of physic. 3d, For the profession of the law. 4th, For the army. 5th, For civil employments, or the mercantile profession. 6th, For gentlemen of independent fortunes, who may divide their time between the town and country. All these he subdivides into smaller classes, or removes, in proportion to the number of boys and their different advances in their studies; each remove to consist only of such a number of boys as the tutor can instruct and superintend with ease: accordingly, he sup-  
poses



poses each remove to consist of ten boys, and allots a tutor to them, with a separate room for private study and the preparation of their lessons during five days of each week ; and he appoints the two schools to be employed only for the public examinations and exercises of each class, one day every week, and public judgments to be given in the common hall. On these occasions, the boys who outstrip their fellows, and appear to be qualified, may be promoted from a lower to a higher remove. Beside these weekly reviews, he proposes quarterly examinations of a more public nature, to be attended by the parents and friends of the children, and premiums to be distributed to those who answer best in each class, but chiefly to those who excel in delivery and English composition.

Mr. Sheridan proposes also a plan of an academy for finishing the education of noblemen and gentlemen of independent fortunes, after they have gone through the usual course of study at the university, and divides it into four schools :

1st, A

1st, A school for Oratory, and the English language. 2d, For History and Politics. 3d, For Agriculture. 4th, For the Military Art.

These two plans, so beautifully delineated by the author, and so well calculated for preserving the morals as well as advancing the studies of youth, are designed only for young noblemen and gentlemen of fortune, and could not be extended to those children who are born in the middle, or lower ranks of life.

7. The anonymous author of "Proposals for the Amendment of School Instruction," published in 1772, confines the study of the Latin tongue mostly to gentlemen of independent fortune, and such as are to be bred to the learned professions; and not satisfied with recommending even a superficial knowledge of it to these, substitutes, in its place, the study of the English language, geography, history, &c. according to the plan of Mr. Locke, the outlines of which he attempts, though in a very indistinct manner, to fill up, and to accommodate to public, instead  
of



of domestic education. But, were a judgment to be formed of his own attainments in literature from his style, he could not be supposed to have had any intimate acquaintance with the classics himself; consequently he could not know that the Latin tongue, exclusive of its other advantages, and of its usefulness to the middle ranks of life, is the best and surest preparation for the knowledge of the English tongue; he could not know that a boy, even of an ordinary capacity, may, from the age of ten to fourteen or fifteen years, be taught to read the classics with ease, and to write the Latin with propriety, and that, by that means, and during that period, he may acquire also a more perfect knowledge, not only of the English tongue, but also of geography, history, &c. than he could have done without that assistance.

8. Mr. Witchurch, in his "Essay on Education," published in 1772, makes very sensible observations on the influence of first impressions, and the power of habit, rears the child from his infancy, and, preferring domestic education,

cation, places him in the country, under the care of his father, or of a well-accomplished and well-bred tutor, who teaches him to read the English tongue by way of amusement; carries him through the Latin, French, and Greek languages, by way of conversation, rather than of grammar and dictionaries; and, treating him as a friend and companion, makes use of reasoning rather than authority; mingles music, dancing, riding, and fencing, with his studies; prescribes the authors he is to read till he be eighteen years of age; and makes the tour of England with him in his seventeenth and eighteenth years, setting out in the spring, and appropriating to that purpose three months of each year.

Mr. Whitchurch's ideas are liberal, and his style is animated and pure.

9. The learned and pious author of *Letters, containing a Plan of Education for Rural Academies*," published in 1773, complains that education does not engage the attention it merits,



rits, represents the country as most favourable to the health, the safety, the morals, and the religious institution of youth ; recommends a plain diet, and a plain, but neat dress, prescribes a course of education from seven to eleven years of age, to consist of the principles of religion, moral tales, the rudiments of Latin, and elements of Greek, with Writing and Arithmetic ; from eleven to fifteen, he enjoins perseverance in the study of the classics and of history, with the elements of rhetoric, algebra, and geometry ; sends his pupil to the university, if he be designed for any of the learned professions ; thinks that the student suffers much from discontinuing his studies during the summer months, and advises him to be sent back to the academy through the summer, in order to prevent habits of idleness and dissipation ; to revise what he had formerly learned, and to prepare himself for the next course at the university ; but, instead of sending him to the university at the age of fifteen, he detains him at the academy, if he be designed for the service of his country in a civil or military capacity ; prescribes

cribes a continuation of his former studies, and introduces him to natural history and philosophy ; lays down a course of study at the academy for such as are to follow a mercantile employment ; proposes a plan for the education of young ladies at a rural academy ; and concludes with a plan of education in parochial schools, laid down by Mr. Fletcher of Salton, who made a figure about the beginning of this century. This author, through the whole of his performance, insists much on instilling religious and moral principles, and on forming the youth of both sexes, by virtuous habits, to the different duties of life.

10. The Reverend Mr. Williams, in his "Treatise on Education," published in 1774, gives us several strictures on the plans laid down by Locke, Rousseau, and Helvetius ; disapproves of the methods generally pursued in this island ; and prefers domestic education, conducted by the parents themselves, and founded on affection and the sweetness of daily intercourse. This, he thinks, would supersede the  
neces-



necessity of rewards and punishments. As this plan cannot generally take place in the present circumstances of mankind, every teacher, putting himself in the place of the parent, should strive to engage the affection of his pupils ; to rear them up to be his companions, as they advance in their studies, and to inspire them with the idea that the greatest punishment they could suffer would be the displeasure of their teacher. The book contains several ingenious observations, and particularly in the chapter on Exercises. Mr. Williams has just published Lectures on Education, in three volumes, a work in which there are many useful hints and ingenious experiments on that important subject.

II. The learned and ingenious Dr. Priestly, in his "Miscellaneous Observations on Education," published in 1778, states the difference between natural and artificial education ; represents religion as the first and universal object ; and delineates the other objects of education according to their importance ; advises the know-

knowledge of things as well as words to be communicated along with the classics ; and the study of geography and history, civil and natural, with something of experimental philosophy, to be carried on at the same time ; compares public and private education ; prefers a middle way, where a few young gentlemen may meet periodically, and perform certain exercises in common, and receive honorary distinctions, adjudged by ballot ; thinks that children should be very cautiously introduced to mixed company, and that they should be put on their guard against the wickedness and profligacy of the age ; recommends absolute submission to proper authority ; thinks that correction should be administered with sufficient marks of displeasure ; that emulation ought to be roused and kept alive by vigorous contests in every mode of exertion ; that there ought to be frequent intercourse between parents and children, in order to strengthen their mutual affection ; that religious impressions are of the greatest importance in early life, and that, if neglected then, they are seldom acquired after-

G

wards ;



wards ; that double care should be taken to instil a just sense of religion into opulent youth, and to teach them the different branches of natural knowledge, with a competent skill in the liberal arts ; that they should be trained up to a punctual payment of their debts, and fulfilment of their promises ; that they should be instructed in the true use of wealth and power, and formed to a true dignity and independence of mind, superior to insolence on the one hand, or servility on the other ; that, in the middle station of life, children should be taught, that regular labour, in the exercise of some useful employment, is necessary to the true enjoyment of life ; that to acquire a fortune by honest industry gives the truest enjoyment of it ; that their intervals of leisure should be employed in reading history and the general principles of philosophy and astronomy, &c. ; that the daughters should be bred to a genteel employment, which will supply the want of a fortune ; that, in both these stations, the youth ought to be accustomed to do as much as possible for themselves, that they may not be subjected to  
a de-

a dependence on servants; and to intimacies with them; and that, in the lowest ranks, children should be taught to read and write, and formed to habits of industry, sobriety, honesty, and contentment with their lot, and to a firm belief of the wisdom and goodness of Providence. He advises foreign travel to be postponed till the age of twenty-five years, after a man is married, and has been acquainted with the face and constitution of his own country; and would have young men taught respect for the women in general, and young women cautioned in regard to the men. He annexes "Considerations for the use of young men," in which he paints, in the strongest colours, the guilt and pernicious consequence of irregular amours; and he concludes with a very sensible Essay on a course of Liberal Education for civil and active life, first published in 1760; and proposes that the course should begin at the age of fifteen or sixteen years, and consist of lectures, 1st, On civil history and civil policy, such as, the theory of laws, government, manufactures, commerce, naval force, &c. 2d, The



History of England. 3d, On its constitution and laws ;. and he gives a syllabus of lectures on the said subjects, delivered by himself in the academy at Warrington.

12. " Cours d'Etude pour l'Instruction du  
 " Prince de Parme. Par M. l'Abbe de  
 " Condillac. En tomes 12. A Parme de  
 " l'Imprimerie Royale, 1775," *i. e.* " A  
 " Course of Study for the Instruction of the  
 " Prince of Parma," &c.

In this celebrated work, the author gives his Royal pupil an accurate and beautiful analysis of the human mind, explains the different kinds of ideas, and the manner in which they are formed; shews the necessity of precision in our ideas and in the use of words; forms his pupil to think, to reason, to instruct himself; conducts him through a complete course of study; founds that course, mostly, on ideas similar to those contained in the foregoing treatise; and, by a simple and ingenious method, adapts his instructions to the gradual progress of the mind.

13. " Sen-

13. "Sentiments on Education, collected from  
"the best authors, with occasional Ob-  
"servations. By Jo. Ash, L. L. D. In  
"2 vols. 12mo. Dilly, 1777."

The first volume gives short and useful Instructions and Observations: On teaching to read; On teaching Grammar; On the Art of Writing; On Drawing; On common Arithmetic; On Geometry; On Geography; On Astronomy; On Chronology; On Music; On Rhetoric; On a Course of Reading; On public Speaking; On Trade and Commerce.

The second volume treats, in the same manner, of female accomplishments; Of Modesty; Of the Government of the Passions; Of Epistolary Correspondence; Of Subordination in Society; Of Behaviour in Social and Civil Life; Of Love and Marriage; Of the Management of a Family; Of Religion.

14. "Philanthropinischer Erziehungs Plan;  
"i. e. A Plan of Philanthropic Education;  
"together with an Appendix giving an ac-



“ count of the Leiningen Academy at Hei-  
“ desheim, near Worms, on the Rhine,  
“ Frankenthal, 8vo. 1777. By Dr. Bahrdt,  
“ a Clergyman, Author of this Treatise,  
“ and Founder of this Institution.”

This Plan, of which I have not been able to procure a copy, is warmly recommended by the authors of the Monthly Review, in the article of Foreign Literature for August 1778, in the following terms :

“ Our author treats first of the character and singularities of this institution ; then of the part of education which tends to render the body more perfect. He does not go so far back as Rousseau, in his *Emilius*, who watches his pupil before he is born ; but he supposes the children of his school, from six years of age upwards to fourteen, and recommends, for obtaining and preserving a healthy constitution, good principles, cleanliness in regard to dress and beds, exercise, cold bath, fresh air, and proper diet. What is said on these points is  
very

very just, and we wish that these rules were strictly adhered to in every school. The subject of another chapter is, the forming of the morals and manners of the children. The constant tuition, under the eye of a great number of approved masters and tutors, must undoubtedly contribute much to keep them in order, and to make them employ their time in an useful manner, which, in most of our schools, is greatly wanting. The fourth chapter treats of the manner in which the children are instructed. This instruction is given according to their capacities, and their different destinations in life. Modern languages, as well as the Latin, though taught by grammatical rules, are yet more acquired by conversation, since there are, for different days of the week, different languages to be spoken. The lessons, of which ten or eleven are daily given, last only three quarters of an hour. A lesson of the serious kind is always succeeded by another fitted for rousing the mind or body, such as dancing, drawing, music, fencing, &c. it being deemed impossible that children should pore over their books, for



three or four hours together, without growing stupid and sleepy. The Socratic method of teaching, which is used in this school to instruct children, and which has proved so successful, is described in a chapter by itself, and illustrated with proper examples. Many are of opinion, that this way of teaching should be adopted in all schools, as it is supposed, that a deal of time might by this means be saved, and instruction be freed from that tediousness which is felt both by the instructor and those who are to be instructed.

“ The laws of the school, both in regard to tutors and pupils, which are the subject of a long chapter, are founded on a deep knowledge of human nature, a careful examination of other plans of education, and on a just idea of school government, which keeps a proper medium between too great a liberty, which leads to licentiousness, and an austerity, which seems to be calculated for educating slaves. This chapter is closely connected with another, which gives an account of punishments and rewards, the scholastic

lastic senate, and the court of judicature, at this academy. We shall only observe, that all sorts of blows, and all slavish treatment, are excluded from these punishments, and that almost all their plays or amusements have a tendency to improve both body and mind, and seem to be lessons without having the appearance of them."

15. "Cours d'Education a l'usage des Eleves,  
" &c. Or, a Course of Education for Em-  
" ployments in the first Rank of the State,  
" &c. With an universal Plan of Study,  
" and General Rules for a Public Seminary.  
" By Mr. Verdier. 8vo. Paris, 1778.

Recommended, by the Monthly Review of October 1778, as a most comprehensive, philosophical, and circumstantial view of education, and the result, not only of theory and speculation, but of observations and experiments, made in a public seminary, during the space of twenty years, on persons of different geniuses, constitutions, and characters.

16. The



16. The reverend and learned Mr. Knox, in his "Liberal Education, or Practical Treatise on the Methods of acquiring useful and polite Learning," published in 1781, prefers public education for boys, and domestic, with little exception, for girls; condemns the use of translations, and editions of the classics with notes; insists on industry, and the diligent use of dictionaries in schools; enjoins the rules of Lilly's Grammar, and large portions of the best classics, to be got by heart, with the writing of exercises, and the composing of themes in English and Latin, and in verse as well as prose, according to the practice of the best schools of England; advises that there be public rehearsals by the elder scholars once every week from the best English and Latin authors, and public examinations at short intervals; insists on a judicious and well-supported discipline in schools; and makes many just and ingenious observations on cultivating the minds of both sexes, &c.

Mr. Knox's style is so accurate and so elegant, that it may be said to be truly attic.

17. The

17. The learned and ingenious Lord Kames, in his "Loose Hints on Education," published in 1781, after a very sensible introduction, enjoins absolute submission to the authority of parents and tutors, as the foundation of all improvement; gives very proper directions for the three stages of childhood; shews the great importance of religious impressions in early life; and annexes very beautiful illustrations of religion, both natural and revealed. In his instructions concerning the culture of the head, he advises to shew children the benefit of knowledge, in order to inspire them with the desire of it; to make their studies, at first, an amusement to them; to take the simplest methods of instructing them; to encourage them by variety, or change of subject; to accustom them to recite stories they have heard or read; and to draw morals from fables; to form them to a proper style, by teaching them to arrange the same sentence differently; to make their studies and their diversions a relief to each other; to prolong domestic education till they have acquired a firmness of mind to resist temptations  
to



to vice; to encourage them to carry on an epistolary correspondence with their friends; to give them an early stock of ideas as well as a taste for reading, and, in opposition to Mr. Rousseau, to introduce them, but in the simplest manner, to an early acquaintance with fables, geography, history, &c. Lord Kames's abilities are well known in the literary world, and his style is remarkably pure and perspicuous.

18. "Vues Patriotiques sur l'Education du Peuple. Par Mr. Philippon de la Magdelaine. 8vo. Besancon, 1783. *i. e.* Patriotic Views on the Education of the People," &c.

Recommended by the Monthly Review, vol. 70. 1784, as a work which merits some attention, as it extends to those of the lower and most useful classes. It is, in other respects, said to be a valuable performance, as it throws new lights on the theory of education, considered in this point of view.

19. "Ef-

19. "Essay on Education. By Mr. Webb :  
" With his Mode of teaching at Odiham,  
" Hants. 8vo Law."

Recommended by the English Review, vol.  
2. 1783.

20. "Essay on Education. By R. Shepherd.  
" 4to. Flexney, 1784."

Recommends private tuition on a new and  
improved plan, in opposition to the great  
schools. Monthly Review, 1784.

21. "The Children's Friend. By Mr. Ber-  
" quin. 12mo. in 6 vols. Cadell and  
" Elmsly, 1784."

In these delightful little volumes, the phi-  
lanthropic author shews himself to be well ac-  
quainted with the springs of the human heart,  
and with the finer feelings of our nature, and  
strives to form the minds of children, of both  
sexes, to the most amiable virtues, by exhibit-  
ing



ing, in an easy and agreeable style, different characters, and various adventures, adapted to that early period ; and, with a beautiful simplicity, excites the fine emotions of humanity, sympathy, gratitude, generosity, and nobleness of spirit, &c. \*

It is impossible to read these little histories without crying on various occasions.

22. " *Anfwerfung für Schulmeister. Or, Instructions for the masters of Lower Schools.*  
 " By J. C. F. Rift, Minr. at Niendorf. 8vo.  
 " *Hamburgh.*"

\* It is pity that any faulty sentiment should steal into a work of such merit. In vol. 4. p. 146. Frederic, a heroic character, tells a lie, with a good design indeed, but unnecessarily, and without any animadversion from the author. In vol. 5. p. 120. Amelia, with as little necessity, gives a contradictory account of her brother Constantine, uncensured by the author.

Truth is so sacred a thing, and so important to society, that few cases indeed, if any, can happen, which will justify the violation of it.

A selection, or a better arrangement of the pieces in this book, might be of use.

This

This work is much approved, and is said to contain very useful practical rules for the management of young people, both as to their mental improvement and their health and morals. *Monthly Review*, 1784.

23. " Letters concerning Education, addressed  
" to a Gentleman entering at the Univer-  
" sity. By Peter Williams, A. M. Ox-  
" ford, 8vo.

The letters before us appear well calculated, not only to direct the first outset, but to regulate each progressive step, from his entrance on the academic walk, to its termination on the confines of a perilous world. *Critical Review*, vol. 60. 1785.

24. " A Discourse on Education, and on the  
" Plans pursued in Charity Schools. By S.  
" Parr, L. L. D. 4to. Cadell."

This Discourse contains many important observations on Charity Schools, and on education  
in



in general, delivered in a manly and eloquent style. Critical Review, vol. 60.

25. "The History of Sandford and Merton: A  
"work intended for the use of children.  
"Stockdale, 2 vols 12mo. 1786."

In this history the author takes two boys, and puts them under the care of Mr. Barlow, an English Clergyman. Tommy Merton, a boy of six years of age, was son to Mr. Merton, formerly of the island of Jamaica, but now residing in the west of England, and had been much spoiled by the indiscretion and indulgence of his parents. Harry Sandford, the other boy, a little older, was son to a neighbouring farmer, and had been trained up to a plain, hardy and active way of life. They are both sent to Mr. Barlow's house, who reforms Master Merton, and instructs them both in a simple, beautiful, and successful manner, till Master Merton is sent for home, and introduced, with his companion Harry Sandford, into fashionable company, and into society with Master Mash and Master Compton, two  
young

young gentlemen, who were finishing their studies at a public school, where they had learned much vice and folly. This new connexion undoes all that Mr. Barlow had done for Master Merton, while Harry, who was despised and insulted by this young triumvirate, retains his primitive simplicity and integrity. In this book there are many useful hints for parents, and many proper lessons and warnings for children.

26. "Essai sur l'Education Intellectuelle, avec  
" le Projet d'une Science Nouvelle. Par  
" Alex. Cesar Chavannes, Professeur dans  
" l'Academie de Lausanne, 1787, *i. e.* Es-  
" says on Intellectual Education," &c.

This ingenious author shews, in the first part of his work, that knowledge, language and human institutions, came originally from nature ; shews what steps men have taken to draw their knowledge from that common fund ; how they have distributed it into different branches, called sciences, and taught them in the syntheti-

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cal way, and how insufficient that method is for the instruction of inexperienced children ; prescribes, as a remedy, the study of antiquity, of the theory of language, and of a new science, which he calls Anthropology, or the general science of man, as endued with sensibility and activity, as compounded of a material body and an immaterial soul, as possessed of intellectual and moral powers, and of the faculty of speech ; as formed for society, and distributed into different communities, and employed in providing for their wants and various tastes ; he adds several observations on language, and recommends a vocabulary, to consist of primitives from different languages, which have any resemblance to one another, as the foundation of an universal grammar.

In the second part, where he treats of defects and absurdities in the common methods of instruction, he complains that men take great pains to instruct children in words instead of things, in words unexplained and beyond their comprehension ; that they neglect to instruct  
them

them sufficiently in their mother tongue before they teach them the ancient languages ; that they teach the Latin before the Greek, which, he thinks, should be first taught, as a link between the ancient and modern languages, and as a proper preparation for the Latin ; that they instruct them in abstract and technical terms contained in grammars and dictionaries ; that they employ them in writing versions and themes before they are properly prepared for them, and in reading the most elegant and sublime authors, whose style and subject are far above the confined ideas of children ; and that they proceed to teach them the sciences, with their memories indeed loaded with words, but with their judgements unexercised and unimproved. Then he gives general rules ; and, as the body is reared by proper food and proper exercise, and by natural and graceful habits, he requires that the mind should be trained up in like manner, and the efforts of nature assisted by useful and suitable instruction, not by abstract and general rules, but by association of ideas, by words easy to be understood, by



facts, by observations on sensible objects, by accustoming children to think, by enabling them to instruct themselves, by exciting their curiosity, and inspiring them with a desire of improvement.

He annexes the plan of an academy, or college, to be conducted on the foresaid principles, and composed of ten classes; he appoints a professor, or regent, for each class, and fixes the terms of entrance and removes to be annually in the month of May. He gives a long and particular detail of the business of each class, year by year; and, by a singular arrangement, postpones the study of the Greek tongue, till the student has passed through his seventeenth year, and of the Latin, till he has gone through the different branches of philosophy, and completed his eighteenth year. He concludes with the regulations to be laid down, the means to be used, and the advantages to be expected in this institution.

27. " Plan

27. "Plan of Education, extracted from Mr.  
"Jefferson's Notes on the State of Virginia.  
"Stockdale. 1787."

"Another object of the revival is to diffuse knowledge more generally through the mass of the people. This bill proposes to lay off every county into small districts, of five or six miles square, called hundreds, and in each of them to establish a school for teaching reading, writing, and arithmetic. The tutor to be supported by the hundred, and every person in it entitled to send their children three years gratis, and as much longer as they please, paying for it. These schools to be under a visitor, who is annually to chuse the boy of best genius in the school, of those whose parents are too poor to give them further education, and to send him forward to one of the grammar-schools, of which twenty are proposed to be erected in different parts of the country, for teaching Greek, Latin, Geography, and the higher branches of numerical arithmetic. Of the boys thus sent in any one year, trial is to be made at the grammar-



schools one or two years, and the best genius of the whole selected, and continued six years, and the residue dismissed. By this means twenty of the best geniuses will be raked from the rubbish annually, and be instructed at the public expence, so far as the grammar-schools go. At the end of six years instruction, one half are to be discontinued (from among whom, the grammar-schools will probably be supplied with future masters); and the other half, who are to be chosen for the superiority of their parts and disposition, are to be sent and continued three years, in the study of such sciences as they shall chuse, at William and Mary College, the plan of which is proposed to be enlarged, as will be hereafter explained, and extended to all the useful sciences. The ultimate result of the whole scheme of education, would be the teaching all the children of the state reading, writing, and common arithmetic: Turning out ten annually of superior genius, well taught in Greek, Latin, Geography, and the higher branches of arithmetic: Turning out ten others annually, of still superior parts, who, to those branches of learning, shall have added such of  
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the sciences as their genius shall have led them to : The furnishing to the wealthier part of the people convenient schools, at which their children may be educated, at their own expence. The general objects of this law are to provide an education adapted to the years, to the capacity and the condition of every one, and directed to their freedom and happiness. Specific details were not proper for the law. These must be the business of the visitors entrusted with its execution," &c. Vide Monthly Review for June 1788, vol. 78.

28. " *Essays on Education.* By the Reverend  
" Weddell Parsons, A. B. Cadell. 1788."

" Recommends public schools, with a monitor in the hours of absence, and a classical education, with a due attention to genius ; shews the importance of discriminating geniuses, and proposes the establishment of a seminary for indigent genius." Critical Review, vol. 66, and English Review for August 1788.



29. " Of Education with respect to Gram-  
" mar Schools and the Universities ;  
" concluding with directions to Young  
" Students in the Universities. To which  
" is annexed, a Letter of Advice to a Young  
" Gentleman. By F. B. B. D. London,  
" printed for John Hartley, Holborn.  
" 1701."

This author considers what ought to be esteemed true learning ; how education may be suited to the capacity, the birth, or station of the learner ; what method is best in teaching the Latin tongue ; how the studies of youth may be rendered delightful to them ; what recreations are proper, and how they may tend to their improvement ; and, though his style is feeble and unpolished, he gives hints which may be useful to the masters and students at the Universities ; and concludes with a very sensible letter of advice to a young gentleman.

30. " A compendious Way of teaching Ancient  
" and Modern Languages, formerly prac-  
" tised

“ tised by the learned Tanaquil Faber, and  
“ now, with little alteration, successfully  
“ executed in London. With Observa-  
“ tions of Roger Afcham, Richard Carew,  
“ Mr. Milton, Mr. Locke, and Mr. Clarke.  
“ With an Account of the Education of the  
“ Dauphin, and of his Sons, the Dukes of  
“ Burgundy, Anjou, and Berry ; and the  
“ Marchioness of Lambert’s Letter to her  
“ Son. Also an Essay on rational Grammar,  
“ and Proposals for a New Method of Do-  
“ mestic Education ; likewise the original  
“ Letter of Cardinal Woolsey to the Masters  
“ of his School, at Ipswich, with an English  
“ Translation. By J. T. Philipps, former-  
“ ly Preceptor to the Duke of Cumberland.  
“ London, printed for W. Meadows at the  
“ Angel in Cornhill, 1750.” 4th edition.

The Introduction of this Collection mentions the method by which Montaign was taught the Latin tongue, from his infancy, by a Latin tutor and assistants, and allowed to hear no other language spoken ; also a method, proposed by  
Mr.



Mr. Cowley, for teaching the knowledge of things and of different parts of nature, by a book composed of detached pieces of Latin authors, such as Varro, Cato, Columella, Pliny, Celsus, Seneca, Cicero, Virgil's Georgics, Grotius, Manilius; and it recommends *Examen de la maniere d'enseigner le Latin aux Enfans par le seul usage*, a Paris, chez Jean Baptiste Corgnion 1668, translated into English, and printed in London, 1669.

Mr. Philipps then gives us Tanaquil Faber's method, written by himself, who thought it sufficient to teach his son to read well and write a legible hand till he was near ten years old. Then he began to teach him Latin with the Greek alphabet, and merely to read a Greek author with ease, and gave him an exercise of that kind once a week.

In teaching the Latin tongue, he writ out for him a great number nouns, pronouns, verbs, adverbs and prepositions; he explained the the terms *gender, case, number, and declension*;

*sion*; and made him repeat his explanations word for word. He proceeded to the pronouns and verbs in like manner, and exercised him with such questions as these: "In what mood and what tense is *audire*? What does it mean in French? How often is it found in the verb, &c." These exercises he enlivened by mingling with them the History of the Heathen Gods; and, when the boy could answer readily to any questions proposed upon the conjugations, he took Vossius's Grammar for the preterites and supines of verbs; and, after employing him a twelvemonth in this exercise, he taught him what case those verbs govern, and thus made him acquainted with the most difficult part of syntax before he was aware. He accustomed him to say over, before he went to bed, what he had learned through the day; and to repeat every morning what he had read the day before. Beginning with some chapters of the gospel of St. John, in the Latin Testament, and shewing him on maps the situation of ancient cities, &c. he proceeded to Eutropius and Aurelius Victor, and explained them literally;



ally ; and after reading Justin, which he illustrated likewise by the maps, he returned to the Greek, and taught it with the same exactness, and in the same manner as he had done the Latin, adding some instructions on chronology ; and through the whole course, made use of praise and exhortation, as the chief incitement to study. The Latin authors he mentions after Justin are Ovid, Phædrus, Terence, Sallust, Livy, and Virgil ; and the Greek are the Testament, Æsop's Fables, two small Poems, Homer's Iliad, and two Plays of Aristophanes, viz. Plutus and de Nubibus. He concluded this classical course in four years, and had the misfortune to lose his son at the age of fourteen years.

Mr. Philipps' method accords with T. Faber's in general : after shewing his pupil that the great object of language is to communicate knowledge, and to instil virtuous sentiments, he explains the different parts of speech ; and, making him well acquainted with their accidents, he proceeds to a book, called, *Janua*  
Lin-

Linguarum, then to Castalio's Latin Testament, Terence, Justin, Q. Curtius, Florus; accustoms him to an open pronunciation of the Latin tongue; makes use of double translations, that is, from English to Latin, as well as from Latin to English; teaches the prose authors before the poets; makes them acquainted with the terrestrial globe, maps, chronology, Turfelin's Abridgement of Universal History, and Sir Walter Raleigh's History of the World; reads but one book at once, uses no Grammar till his pupil is well instructed in the language; carries him through the Greek, Hebrew, French, Italian, and Spanish languages; gives him a short system of rhetoric with the logic of Ramus and Alstedius; instructs him in the principles of the Christian religion, and, like Faber, uses praises and encouragements, not blows.

Roger Ascham recommends double translations, from the authority of Pliny and the example of Queen Elizabeth.

Richard



Richard Carew proposes to teach the Latin tongue by conversation, and by reading authors, rather than by the rules of grammar.

Mr. Clarke puts little value on the study of the Latin poets, and condemns the composition of Latin verses.

Milton's and Locke's Systems are generally known, and their most useful instructions interwoven with the second part of the preceding Treatise.

The Education of the Dauphin, as delineated by Bossuet, and of the Dukes of Burgundy, Anjou, and Berry, seems, in general, to have been well adapted to their high rank and elevated prospects.

The Marchioness of Lambert's Letter to her Son is very sensible and instructive.

The Essay on Universal and rational Grammar is itself very rational and proper.

The

The Proposals for a New Method of Domestic Education advise a convenient house to be taken, with a garden, in the neighbourhood of London, where the pupils may not exceed twelve, may have two tutors, and may hear nothing spoken, but Latin.

Cardinal Woolsey's Original Letter, in Latin, to the Masters of his School in Ipswich, is a curious and elegant piece of composition, and well adapted to the nature of that pious and patriotic institution.

31. "Letters on Education. With Observations on Religious and Metaphysical Subjects. By Cath. Macauley Graham. London. Dilly. 1790."

Mrs. Macauley, attentive to the bodies as well as the minds of children, recommends a moderate and plain diet, to consist chiefly of milk, fruit, eggs, and vegetables; with the moderate use of sugar; prescribes pure gravy to be taken now and then, as a corrector of acidities;



acidities ; disapproves of the flesh of young animals, of warm liquors, warm beds, and warm nightcaps, and of shoes and stockings for the first six years ; advises boys and girls to be brought up together at first ; the linen to be put on cold ; thin cloathing and the cold bath to be used, and the mouth to be washed with cold water after meals ; recommends some handicraft business for boys, and needlework for girls, with a ball once a week, but not to late hours ; desires music not to be carried to excess ; instruction to be rendered agreeable ; due articulation to be studied, but no declamation ; the imagination not to be frightened with tales of sorcery, witchcraft, or ghosts ; contentment with present objects to be encouraged, and gentle satisfactions to be preferred to high and rapturous enjoyments and to grand shows and birth-day amusements ; forbids sugar-plumbs, or sweet meats, or fine cloaths to be given, as rewards ; advises habits of independence to be studied, and present satisfactions to be sometimes interrupted, in order to prepare the mind for sudden transitions ; promises  
to

to be performed, or compensated; lying to be discouraged and no temptations to be thrown in the way; and bigotry, enthusiasm, and infidelity to be guarded against; recommends simple and short prayers, such as, the Lord's prayer, with hymns; and thinks that the Bible and New Testament are too high for children; that the Sabbath, as a day of rest, is not properly attended to, but frequently abused in idleness and vice; and that, with respect to discipline, severity, on the one hand, and indulgence, on the other, are equally to be avoided.

32. "The Spirit of the Times. By Simon  
" Search. Containing an Enquiry into the  
" Utility of a Knowledge of the Latin and  
" Greek Languages, as a Branch of a Libe-  
" ral Education; with Hints of a Plan of  
" Liberal Education without them. Also  
" Thoughts upon the Amusements and  
" Punishments which are proper for Schools.  
" By Dr. Rush, of Philadelphia. London,  
" sold by H. Gardiner, Strand, &c. 1791."



In this Enquiry the Author complains of the difficulty of acquiring the Latin and Greek languages, and the little pleasure which accompanies the study of them in early life, and objects to them as occasioning the principal obstacles to teaching in masters and learning in scholars; as disgusting many boys, and these of excellent capacities for useful knowledge, and drawing them to low company and improper conduct; as hurtful to morality and religion by the indelicate amours and shocking vices both of gods and men, with which they abound, or by the histories of murders perpetrated by kings, and related in such a manner as to excite pleasure and admiration; as inspiring a passion for the military character; as confining education to a few persons; as obstructing the cultivation and perfection of the English language, and the propagation of useful knowledge; as unsuitable to the age in which we live; an age, in which knowledge is drawn from its dead repositories, and diffused, by the art of printing, in living languages, through the whole world; an age in which, instead of  
public

public prayers and wars, the business of preceding centuries, agriculture, manufactures, and commerce afford very different and very profitable employments to mankind. He represents the following advantages as immediately attending the rejection of the Latin and Greek languages, viz. that it would purify and improve the English language; that it would produce a revolution in science and in human affairs; that it would tend to destroy the prejudices of the common people against schools and colleges; that it would banish pride from our seminaries of public education; that it would increase the number of students in our colleges, and thereby extend the benefit of education through every part of the country; and that it would remove the present immense disparity between the two sexes in the degrees of their education and knowledge. And he proposes that the knowledge of the two languages should be preserved, like the knowledge of law or medicine, as a distinct profession; and that the persons who devote themselves to the study of these languages should be called *linguists* or



*interpreters* ; and that they should be paid for their translations and explanations of the Latin and Greek classics and other compositions in those languages.

In place of the Latin and Greek languages, he proposes that the first eight years of a boy's time be employed in learning to speak, to spell, and to read and write the English language ; that he be committed to the care of a master who speaks correctly at all times, and that the books he reads be written in a simple and correct style ; that he be taught grammar by the ear and by conversation with the master, who should hear his pupils read, and mark and correct every deviation from grammatical propriety which they utter ; that he be taught natural history, and by prints, where a museum is wanting ; then geography ; and that these two fundamental branches of knowledge employ him for four years ; that he be then instructed in the French and German languages, by the ear, and not before he be twelve years of age ; that arithmetic and some of the more  
simple

simple branches of the mathematics be acquired between the twelfth and fourteenth year of his life ; that, between the fourteenth and eighteenth year, he be carried through grammar, oratory, criticism, the higher branches of mathematics, philosophy, chemistry, logic, metaphysics, chronology, history, government, the principles of agriculture and manufactures, and of every thing else that is necessary to qualify him for public or private happiness ; and that, along with these branches of literature, he be, early and steadily, instructed in the principles of the Christian religion ; that the government of schools be strict, in order that it may not be severe ; that the scholars be not confined too long in one place, nor too many crowded together in one room ; and that no corporal punishments, of any kind, be inflicted ; that private admonition be first tried ; when this fails, that recourse be had to solitude—to confinement after school hours—to low diet—to darkness—to the holding of a sign of disgrace in the presence of the school, and, last of all, to expulsion.

He



He mentions the amusements proper for youth at school, such as, skating, swimming, cultivating a garden, or small spot of ground, or mechanical operations; and proposes that the amusements consist of such exercises as will be most subservient to their future employments in life.

In analysing this pamphlet, which has been published under the name of Dr. Rush, I have, for the most part, used the Author's own expressions. I wished his meaning to be clearly ascertained. The objections which he has thrown out apply not to the classics in general, but to the indiscreet and preposterous method which has been so often pursued in teaching them, and to some of them that deserve not to be taught at all. It is a melancholy truth that the most excellent things, when once perverted, change, as it were, their nature, and are found to hurt. What, for instance, is more excellent than religion? What has been more abused? Is religion then to be rejected, because the votaries of religion have been found  
so

so often to misunderstand and to pervert it?  
— This unhappy fate has attended the study of the classics also ; and what has a natural tendency, when discreetly conducted, to enlighten and civilise the human race, has been frequently converted into an instrument of oppression and disgust both to teachers and to scholars. It is probable that this unfortunate circumstance has been experienced by the Author of the Enquiry himself ; that it has disgusted him, as it has disgusted many others ; and that, obstructing his improvement, it has induced him, unacquainted with the spirit and beauties of the classics, to attempt, like the ancient stoics with respect to their passions, to extirpate them altogether. It is not to be supposed that any person who has been taught the purer classics, in a simple and easy manner, and at a proper time of life, could ever wish to see them, with all their advantages, entirely banished from schools. On the other hand, these advantages are illustrated by several respectable authors \* ; and the reader may see, in the preceding sheets,

\* Vide p. 67.



such a course of education as is not liable to the forefaid objections, particularly and practically described.

It is acknowledged, at the same time, that the course of instruction which the Author of the Enquiry has substituted in place of the Latin and Greek classics, is well adapted to children in general, and to those within the United States, in particular, if it be properly and seasonably taught; but a little reflection will shew that his plan is imperfect, and that the Latin tongue is a more proper vehicle of science than the English, or any other modern and fluctuating language can possibly be; and, from the foregoing sheets, it will appear that a considerable knowledge of the Latin tongue may be obtained before the age of fourteen years; and that, by the assistance of that manly and radical language, all the branches which the enquirer throws into that early period, may, within the same period, be more pleasantly and more effectually acquired.

*F I N I S.*



